



1808. HISTORICAL 1876.

MANUAL

OF THE

PRESBYTERIAN CHURCH

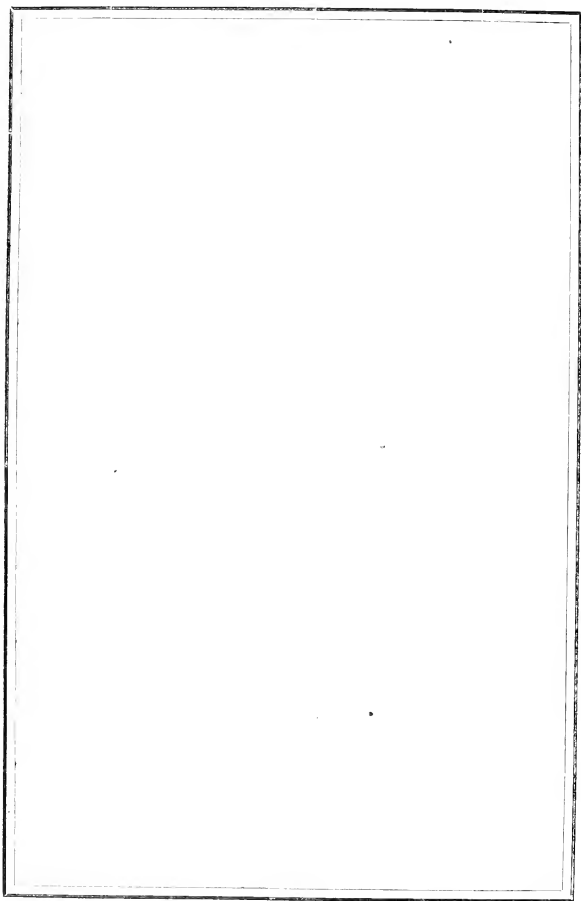
OF

GLEN'S FALLS, N. Y.

CONTAINING THE CENTENNIAL HISTORICAL DISCOURSE OF THE
PASTOR—PREACHED ON THE THIRTIETH ANNIVERSARY
OF HIS MINISTRY TO SAID CHURCH, OCT. 1, 1876.

Approved by the Session.

GLEN'S FALLS, N. Y.:
The Messenger Printing Establishment.
1876.



CONTENTS.

Apostles.....	6
Apostles' Creed.....	10
Assembly, General.....	9
Abercrombie.....	12
Amherst.....	13
Admission to Membership.....	42
Bishops.....	7
Boardman, William.....	19
Bacon, William.....	23
Barnes, L. B.....	39
Baptism—Adult.....	44
—Infant.....	45
Berry, Sydney.....	67
Beneficence.....	64
Church—Spiritual Kingdom.....	5
—Invisible.....	5
—Visible.....	5
—Catholic.....	5
—Particular.....	5
—Officers of.....	6, 7, 8
—Members of.....	55
Catechism.....	10
Confession of Faith.....	10
Committees, Building.....	15, 31
Clark, Billy J.....	33
Deacons.....	8
Doctrine.....	10
Discipline.....	29
Elders.....	6, 48
Evangelists.....	7
Folsom, John.....	17
Fennel, A. J.....	30
Formulas.....	42, 45
Glen, John.....	16
Glen, Jacob.....	16
Goodrich, S. P.....	17
Gray, John.....	29

Great Fire.....	32
History.....	11-41
Hendrick.....	12
Judicatories.....	9
Moss, John Jr.....	17
Ministers from this Church.....	65
Ministers, Wives.....	67
Members.....	55
Newton, E. H.....	26
Norris, Wm. T.....	38
Notices.....	54
Osborn, Myron.....	38
Presbyters.....	7
Pastors.....	7
Presbytery.....	9
Paul, Anthony.....	14
Pearl Village.....	16
Russell, Abial.....	18
Rodgers, R. K.....	21
Ray, J. W.....	29
Session.....	9
Synod.....	9
Scriptures.....	10
Standards.....	10
Sears, R.....	20
Scovill, J. F.....	27
School, Old and New.....	28
Tallmage, Sam'l S.....	39
Trustees.....	50
Sunday School.....	35
Williams, Ephraim.....	12
Wing, Abraham.....	16
Wing, Henry.....	39

I.--OF THE CHURCH.

I. The *Church of Christ* is a spiritual kingdom. *My kingdom is not of this world.*—JESUS. *The weapons of our warfare are not carnal.*—PAUL.

II. The *Invisible Church* consists of the whole body of those who are saved by Christ, out of all mankind. This is the *Catholic Church*, which shall finally be the *Church Triumphant* in heaven, *Not having spot or wrinkle—Holy and without blemish.*—Eph. 5: 27. Confession of Faith, 25th chap.

III. The *Visible Church* consists of the whole body of those who make profession of the true religion, out of all mankind, together with their children.—Gen. 17: 7; Acts 2: 39; Acts 16: 15; Also, Form of Gov't, 2d chap.

IV. A *Particular Church* consists of a number of professing Christians, and their children, composing one congregation, and meeting together stately for divine worship—as the church in the house of Priscilla and Aquila; and as the *churches* of Judea.

CONSEQUENT TRUTHS.

1. The *Church* and the *State* are different and independent bodies, each existing of its own divine right.

2. Variety of denominations in the church does not destroy its unity.

3. The term *Catholic* or *Universal* is applicable alike to either the *Invisible* or *Visible Church*.

4. For any denomination to arrogate to itself alone the term *Catholic* is the greatest *schism*.

5. The children of church members, being likewise members, are entitled to baptism.

II.--OF CHURCH OFFICERS.

I. PRESEYTERS OR ELDERS. These words are synonyms. Only the latter word is used in the Bible; though *Presbytery* is used in one instance, [I. Tim. 4: 14,] when it signified a body of elders. These officers were in every completely organized church. There were Elders in the church at Jerusalem* and at Ephesus†. Paul and Barnabas ordained Elders in every church of *Lycaonia* and the *region round about*‡. Titus was left in Crete to ordain elders in every city§. Homer celebrates Crete nearly a thousand years before as containing a hundred cities.

The Elders' Duty consists in taking the oversight of the church in its *spiritual instruction and government*. *Take heed unto yourselves*, says Paul to the elders of the church at Ephesus, *and to all the flock over the which the Holy Ghost hath made you overseers, [Bishops,] to feed the church of God which He hath purchased with His own blood*¶. *Let the Elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine*¶.

HARMONY OF TITLES.

1. *Apostles*. These were extraordinary ambassadors, appointed to do an extraordinary work, for which they were specially qualified: They were to be witnesses of the life, teachings, death and resurrection of our Lord.—Matt. 28: 20; Luke 24: 48; Acts 2: 32, and 10: 39-41.

They must have seen Christ.—Acts 1: 21, 22, and 26: 16; I. Cor. 15: 8, and 9: 1.

They were supernaturally guided.—John 14: 26.

They were endowed with miraculous powers.—Luke 10: 19.

*Acts 15: 4, 6, 23. †Acts 20: 17. ‡Acts 14: 23. §Titus 1: 5. ¶Acts 20: 28
¶I. Tim. 5: 17.

The use of these was a *sign* of the apostleship.—II. Cor. 12: 12.

Hence, the apostolic office was temporary and the Apostles without successors.

2. *Evangelists*.—Eph. 4: 11. These were assistants to the Apostles in their work of preaching the Gospel and organizing churches. Philip was an Evangelist—Acts 21: 8; also, Timothy—II. Tim. 4: 5; and to this class belonged Titus. Nowhere called either Apostles or Bishops, they were Presbyters without office over any particular church, doing under apostolical direction the work which the churches in their first formation needed. Timothy was not Bishop of Ephesus. That church had several Bishops—Acts 20: 28; nor was Titus Bishop of Crete, but he ordained them Bishops in every church. When these Evangelists had finished the work assigned them, they were to join the Apostle again where he appointed.—II. Tim. 4: 9; Titus 3: 12.

3. *Bishops*. This title was given to *Presbyters* or *Elders* to define their office. They were *spiritual overseers*, which the word signifies. So the Elders in office over the church of Ephesus were Bishops; so the Elders which Titus was to ordain Bishops over the churches were to be blameless, &c.—Titus 1: 7; so Paul in writing to Timothy comprises all the officers of the church under the two titles *Bishops and Deacons*—I. Tim. 3d chap.; and so in writing to the Philippians he includes all the officers of the church in the same terms, *Bishops and Deacons*—Phil. 1: 1. Thus it seems plain that *Elder* and *Bishop* were convertible terms—the former signifying the grave and solid character implied in his being chosen to the office; the latter defining the office itself.

Observations. As some one of the Elders in each congregation, better qualified than the others, would naturally be chosen to preside in their meetings, and to devote himself to “labor in the word and doctrine,” he would come to be styled *the Bishop*; and thus a distinction would exist between him and the other Elders, who followed secular callings. This seems to be the way in which the distinction arose between teaching and ruling Elders. It came to pass; it was not created at first. Thus, immediately on leaving the Apostles, we find Ignatius, a disciple of John, making frequent mention of the *Bishop, Elders and Deacons*, just as we should say now, perhaps

substituting the synonym *Pastor* in the place of *Bishop*. And as the best historians tell us, there is not, for the first two centuries of the Christian era, an instance of the term *Bishop* being used in any other sense than as above stated. [See Mosheim, Vol. I., page 39, Maclaine's; also, Neander, Vol. I, Article, Church Officers.] And in a similar manner, it is claimed, did Episcopacy rise over the parity of parish Bishops in Presbytery. At length the Papacy was reached, and that held sway till the great Reformation, when, throughout all the Reformed Churches on the Continent, organized and presided over by theologians and biblical scholars left free to draw their church polity directly from the Word of God, and in the Reformed Church of Scotland, the Presbyterian form of the church was restored. Only in England—and there not without great opposition—was the church left with its old polity, except that the King was put in the place of the Pope.

II. DEACONS. Their official duty is to take care of the poor.—Acts, 6th chap. To them also may be committed the management of the temporal affairs of the church.

III.--OF THE JUDICATORIES

OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

1. *The Church Session* consists of the Pastor or Pastors and Ruling Elders of a particular congregation.

2. "*A Presbytery* consists of all the Ministers, [and there must be at least five,] and one Elder from each congregation, within a certain district."

3. *A Synod* consists of all the Ministers and one Ruling Elder from each congregation, within at least three Presbyteries.

4. *The General Assembly* consists of an equal delegation of Bishops and Ruling Elders—every Presbytery containing twenty-four Ministers or less, sending one of each; and every Presbytery containing more than twenty-four, in the same proportion.

IV.--DOCTRINE.

The *Supreme Judge*, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the *Holy Spirit* speaking in the Scripture.—*Confession of Faith, chap. I., sec. 10.*

A book of about 500 pages, called *The Constitution of the Presbyterian Church in the United States*—containing the Westminster Confession of Faith, the Longer and Shorter Catechisms, the Form of Government and Rules of Discipline, Directory for Worship, the Ten Commandments, the Lord's Prayer and the Apostles' Creed - is received by us, next to the Scriptures, as our *Standard* in doctrine and *Rule* of life. All officers of our church, including Ministers, Elders and Deacons, are required to reply to the following questions in the affirmative:

Do you believe the Scriptures of the Old and New Testaments to be the word of God, the only infallible rule of faith and practice?

Do you sincerely receive and adopt the confession of faith of this church, as containing the system of doctrine taught in the Holy Scriptures?

Do you approve of the government and discipline of the Presbyterian Church in these United States?

Do you promise to study the peace, unity and purity of the church?

V.--HISTORY.

The First Presbyterian Church in America was that of *Rehoboth* or *Snow Hill*, in Maryland, organized in 1684 by *Francis McKemie*.

The First Presbytery was that of Philadelphia, organized with seven ministers, 1705.

The First Synod was that of Philadelphia, organized with twenty-seven ministers, in 1717.

The First General Assembly met in Philadelphia in May, 1789. The church then had 177 ministers and 400 congregations.

We now have 5010 ministers, 4999 churches and 506,034 communicants.

The following discourse, with the notes, is given as containing the

HISTORY OF THIS PARTICULAR CHURCH.

I. COR. 9: 17.--*A dispensation of the Gospel is committed unto me.*

This current year is the centennial of the United States as a separate and independent Nation. And even the period of our minority, during which we had a colonial existence in this land, how brief was that, when three hundred years ago there could not have been more than a few hundred white men on the whole territory now subject to our flag. Only a century and a quarter ago, these hills about us, and these plains and ridges and river-banks, where our farms are now tilled, where our stores and mills and houses and churches now stand, where the hum of toil and trade is ever heard, and where prayer and praise habitually ascend, were almost wholly an unbroken forest.

This township was intermediate land lying between the possessions of powerful and hostile Indian tribes ; also, it lay between the English settlements on the South and the French on the North ; through it was one of the two paths of the "great carrying-place" between Fort Edward on the Hudson and navigable waters northward. Names oftentimes are landmarks of history—as the Indian ones Mohawk and Saratoga, Adirondack and Sacandaga; the French ones Vermont, Champlain, Saint Sacrament and Schroon; the English ones Lake George, Queensbury, Kingsbury, Fort Edward and Whitehall. These places, and many others with which we are familiar, and among which we dwell, suggest the olden time when the two great nations of the Old World faced each other here in contest for the possession of the New.

In August, 1755, Sir William Johnson, with the army that fought and gained the battle of Lake George on the 8th of September* following, opened a military road between Fort Edward and the lake, which he then named after the reigning King, George II. "At this lake," he writes, "no house was ever built, nor a rod of land cleared." During the five years following this, some of the largest armies† that had then ever been gathered on this continent passed and re-passed through this township; and almost daily, scouts, or detachments of soldiers, or army trains, were upon the road. Three stockade forts were built along the way for defense—one near George Brown's Hotel, one at the Half-Way Brook, and one near Richards's steam saw-mill. These, after a while, opened the forest around them. The successful campaign of Gen. Amherst in taking Ticonderoga in 1759, drove all enemies from this region, and left it to be peaceably settled by the English. The Lieutenant Governor of the province of New York proclaimed the country safe

*It was in the "bloody morning scout" of this day that Col. Ephraim Williams, founder of Williams College, was killed near the spot where his monument now stands, and near where there ought to be a monument also to the Mohawk Chief Hendrick, who fell at the same time.

†Abercrombie's army, going to its terrible defeat before Ticonderoga in 1758, could not have numbered less than 16,000—the French estimated it at 20,000 to 25,000. And Gen. Amherst's force, the next year, was 12,000; Ticonderoga and Crown Point both falling easily into their hands.

from Albany to Crown Point; and for the encouragement of any who might choose to settle between Fort Edward and Lake George, he stated that they would there find three cleared spots—one four miles from Fort Edward and one three miles from Lake George, each capable of containing half a dozen families; and one at Half-Way Brook, capable of containing twelve families; and he promised that the barracks on these places should be left for their accommodation.

Leaving now, for a time, the savage and the soldier, we are glad to greet the first permanent settlers, men of peace. Queensbury—named from the young bride of George III., then only in the second year of his reign—was granted by patent to twenty-three persons, all but two living in New Fairfield, Conn., on the 20th of May, 1762. In less than two months from the date of the patent, it had changed hands and was held by thirty-one persons, nearly all of whom were residents of Dutchess County. The same summer and fall, accompanied by one of the proprietors, Mr. Abraham Wing, the township was surveyed by Zebulon Towner. They found accommodations at the barracks on Half-Way Brook with Mr. Jeffrey Cooper, who had received a permit from Gen. Amherst to reside there “for the preservation of the barracks and the conveniency of passengers.” This Mr. Cooper, whose name afterwards appears among those of citizens, seems to have been the first permanent resident of the town. Mr. Abraham Wing, with several persons not proprietors, came to reside in 1764. Nearly all the first settlers belonged to the Society of Friends. At one of their monthly meetings in Dutchess County in 1767, the settlers in Queensbury were granted leave to hold meeting on each First day at twelve o’clock: and they were to make report if possible once in three months.

Between the date of the first settlement and the beginning of the Revolutionary War were only about ten years—when this whole region again became highway between hostile armies. The growth of the settlement was not only arrested, the township was almost depopulated. Loyalists fled to Canada, some of them joining the British army; while those who favored the cause of Independence fled down the river to their early homes, or enlisted as patriots. The mills and many of the houses were burned; and partisan strife among

the few that remained added to the horrors of the almost every day presence of unfriendly Indians and a lawless soldiery. After the close of the war, old and rankling animosities burned for years in the hearts of not a few who returned and reclaimed their possessions. The population now increased somewhat rapidly over the whole township; at the close of the century the northern part was more thickly settled than the southern. The first house of worship was built of logs by the Friends about 1786, on the west side of Bay Road and south of Half-Way Brook. Here also was the first burying-place. The next was built about ten years afterward, likewise of logs, by the Baptists, near the Round Pond. Its first, and I do not know but its only minister, was Rev. Rufus Bates. His parish extended, not only over the whole township, but somewhat indefinitely into the region beyond; and at one time, about the beginning of the present century, his entire membership it has been thought could not have been less than two hundred. The third church building in the town was another one by the Friends, a commodious structure on Ridge Road, erected in 1800.

We come now to the time when the Presbyterian element, which had come in with new settlers, began to make itself manifest. Except the Rev. Anthony Paul—supposed to have been educated by President Wheelock, and duly licensed in Connecticut—who preached around the shores of Lake George, there had never been a Presbyterian minister resident in the county, and it is presumed that there had never been heard, except from this Christian Indian*, but few Pres-

*It seems certain that Paul's wife was a daughter of Sampson Occum, whom Mr. Wheelock educated and introduced into the ministry. Occum visited England with his instructor, and there preached to crowds. By the interest which he led Lord Dartmouth to take in the education of his people, he had an agency in founding Dartmouth College.

Paul took up his residence in Bolton at a very early period, after perhaps living for a while within the northern limits of this township. "He was," writes the Rev. Courtney Smith, who had seen him in his youth, "a full-blooded Indian and a Mohegan. He received an academical education somewhere in Connecticut and was licensed to preach by a Congregational Association. Those New England Christians in my native town thought well of him, and listened to his discourses with satisfaction. He officiated at the first funeral in the settlement, that of an aunt of mine. But—but—he had an Indian's appetite and became intemperate; was sometimes artistically drunk, and the good people whom he had edified were compelled to discard him. He was last seen embarking in a canoe to go down the

byterian sermons. The Methodists had a flourishing society on the Ridge, which had grown out of the preaching of Lorenzo Dow; and in Johnsbury they had a society watched over by the local preacher David Noble. Nearly forty years had passed since the settlement of the town, and as yet we had here no name. Moreau already had a Congregational Church, with two houses of worship, and was just settling a pastor, the Rev. Lebbeus Armstrong. This may have somewhat interested and aroused the people here. The village occupying this spot, then called Pearl Village, had become a place of considerable trade, had a good hotel, mills on the falls, and a somewhat large number, in proportion to the whole population, of intelligent and enterprising citizens. The movement for a house of worship seems to have been spontaneous and general, and there being as yet no church organization, it took both the form and name of an Union—and the house thus built was for many years occupied by different denominations. A subscription "to build a house of publick worship in the Town of Queensbury, County of Washington*, somewhere near the Four Corners," was drawn up on the 4th of March, 1803. On the first day of June following, the number of subscribers having reached thirty-eight and the aggregate amount \$974, "a majority of the subscribers being met," a committee of seven† were appointed to collect the sums subscribed and erect the church. With this inadequate amount it could not have been expected that the house would soon be finished. It was probably soon raised and enclosed. Three years afterward, June 1st, 1806, the number of subscribers had reached eighty-one and the amount \$1292.50. Afterward we find names increasing the whole number of contributors to ninety-nine. The society elected trustees‡ and

lake—not quite "the last of the Mohegans," for two of his sons had their habitations somewhere below "the Narrows," one of whom I was wont to see, and whose fiddle I have danced after in the days of my youthful exploitations."

*Warren County was not set off from Washington till 1813.

†This committee consisted of Micajah Petit, William Robards, John V. W. Hnyck, Peter Peck, John Mallory, Warren Ferris, and John McGill.

‡The first trustees were William Robards, Daniel Peck, John Folsom, William Hay, Micajah Petit and John A. Ferris.

effected a legal organization on the 23d day of July, 1807, under the name of the "Union Church of Pearl Village* in the Town of Queensbury." A year following this, 30th of July, 1808, the trustees made a contract with Parsons Ranger, who had been the builder thus far, and who now associated with him Luther Stebbins of Lake George, to complete the house of worship for \$750. The work specified as then remaining to be done†, shows that the whole five

*The name of the corporation was changed to *First Presbyterian Church of Glen's Falls*, by the Legislature in 1848.

The name of the falls at this place, found in the papers of the proprietors, 1766 and 1786, was "Great Falls." As Mr. Abraham Wing built and owned mills on the falls, they naturally came to bear his name, and were called Wing's Falls. Meanwhile there was a strong competitor for the name on the other side of the river. A Col. John Glen owned a large tract of land there during the Revolutionary War; and his son Jacob, before the close of the last century, was owner of mills and doing business on that side. There has fallen into my hands a copy [certified to by the writer] of the advertisement in a Philadelphia paper in 1798, which fell under Mr. Folsom's notice, and brought him up to examine the Glen property here. For the light which it throws on the settlement the other side of the river, I quote a portion of it: "For Sale—That valuable seat known as Glen's Falls, situated in the Town of Northumberland, County of Saratoga, and State of New York; on the south side of the Hudson River; five miles west of Fort Edward, and nine miles south of Lake George; with grist- and saw-mills, and all other buildings thereon; with upwards of 300 acres of land, about 140 of which are under improvement. . . . There are on the premises a large dwelling-house, with six fireplaces on the floor; a large Dutch barn; a mill-house for the hands attending the mills; and a small farm-house. The saw-mills are superior to any in the State. The gang-mill, with fourteen saws, will cut a log fourteen feet long in fourteen minutes. From March to December the mill will cut 5000 logs, and to run nights twice that number. There is a bridge across the Hudson at the falls; and the great roads from Albany and Schenectady, to and from Canada, both by Lake George and Skenesborough, are over this bridge and through this farm; also the road to and from the growing country called Jessup's & Sherman's patent. The situation of this place is elegant for a gentleman's seat, and equal to any for extensive and profitable business." The old Glen residence stood on the bluff a little south of the paper-mill. The overshadowing claim and influence of Mr. Glen, and the possibly waning use of Mr. Wing's name in application to the falls, may make the story told the writer by the late Mr. Abraham Wing, that his father *abandoned his claim to the name for a bottle of wine*, agree very finely with human nature—if it must go, why, let it slide for any trifle that can be had. Whence the name *Pearl Village*, by which the settlement here was called so much during the first years of the present century, and which the founders of this church honored by attaching it to the corporation, I have never learned. But at length *Pearl Village* and the *Four Corners* went out of use, and gave exclusive place to the name *Glen's Falls*, which came to be applied to the village as well as to the fall of water.

†"Make all the sashes for paint, and glaze the said church throughout; paint the steeple; put what work is necessary and proper on the doors and

years had elapsed without the building reaching a proper condition to be occupied. It was now completed according to the contract "within the space of five months"; and within a few days, Dec. 18th, 1808, a church was organized by Rev. Jonas Coe of Troy, consisting of nine members*, all of whom now sleep. The pews in

windows on the outside; lay the deck floor to the steeple and siel the same above; make the railing about the balcony; case and make a door from the gallery into the steeple; make plank steps to each door outside; put iron gripes on the gallery beams; make the pews throughtout said church, agreeable to the plan drawn by John Folsom; finish the gallery with seats raised in the ordinary way; make two flights of stairs into the gallery; make a decent pulpit; lay all the floors necessary in the house; and to furnish all the materials and trimmings necessary for finishing said church complete in every part, [except the paints, oil and glass, and materials for putty, which the said trustees are to deliver on the spot]—the said Parsons and Luther to complete the whole remaining part of the church not already done, both mason's and joiner's work, with good materials, at their own expense—from the lower part of the sills to the wooden ball of the steeple, including painting the whole witbin and without."

*The following are the names: *John Folsom*[1], *Solomon P. Goodrich*[2], *Elizabeth Folsom*[3], *Ann Goodrich*[4], *Glorianna Folsom*[5], *Mary Folsom*[6], *John Moss, Jr.*[7], *Naomi Ranger*[8], *Amy Sanford*[9].

John Folsom and John Moss, Jr., were the first elders—elected and installed when the church was organized.

[1]Mr. Folsom was born in Stratford, Conn., in May, 1756. His parents were members of the Episcopal Church. In early life he came to Albany, where he followed the business of a silver-smith. In that city he became a member of the First Presbyterian Church, in which he served for some time as a ruling elder. He came to Glen's Falls in 1806, having purchased the large Glen property on the other side of the river. The first year of his residence here he had ten thousand logs in the river, most of which were floated by and lost. He built the Folsom mansion, more recently called the Rice mansion, where he lived as farmer, merchant, lumberman, and even manufacturer of cotton cloth—the old stone building that used to occupy the spot where the lower saw-mill of the Morgan Lumber Company now stands, was once a cotton factory run by Folsom & Gould. He owned most of the toll-bridge across the river at the falls. His counsel and influence were immediately and strongly felt in the formation of the Presbyterian Church. He contributed a thousand dollars to complete the unfinished church building. He was a man of considerable wealth and of great business enterprise. A close student of the gospel, he hired the old academy on Ridge Street, where he used to preach the Word, and at length built the Session House, where Mr. Stillwell's hardware store now stands, which was occupied as a place for week-day meetings for many years; in this house, it having been finished as a dwelling, he died in August 1839, aged 83 years. Possessed of a strong, pure and magnetic character, liberal with his money and earnest and active as a Christian, a licensed minister during the latter portion of his life, honored and trusted by the community, his name is yet spoken among us almost with reverent remembrance, and his power for good is by no means yet exhausted.

[7]John Moss, Jr., brother of Edward, who was afterward likewise an elder of the United Church of Kingsbury and Queensbury, was one of four brothers who were sons of John Moss who came from Conn. and settled in Kingsbury some time before the Revolution. He owned a large tract of land, and gave his name to the street on which much of it was situated. John Moss, Jr., at the time of the organization of this church, lived at Sandy Hill, and was owner of the mills at the dam a little this side. He was an intelligent, earnest and active Christian, and like Mr. Folsom, conducted meetings in his neighborhood, teaching and expounding the Scriptures with much wisdom and fidelity. Except a brief residence in Bolton he continued an active elder of this church and that at Sandy Hill till 1835, when he removed to Chazy, where he soon after died.

[2]Mr. Goodrich was a native of Wethersfield, Conn. Well educated, refined and kindly in his disposition and habits, he made teaching his profession, and performed a good work for the youth of this community, during the early years of the present century. Previous to his coming here he had taught with success in Utica and Troy; and coming here soon after his father in law arrived,

the new church were sold subject to rent; and this was probably the way by which the money was raised to pay for the finishing work.

Undoubtedly before this time Presbyterian or Congregational ministers must have occasionally been here and preached—Mr. Armstrong had already been the pastor of the Congregational Church in Moreau for five years, and at least three years before had organized the Congregational Church of Kingsbury*—but with a single exception† I cannot learn that anyone had ever been employed here to stately

*There is an old gentleman now living in Kingsbury who remembers to have been present when the church was organized by Mr. Armstrong, at a private house about four miles north of Sandy Hill, in 1804 or 5. It is evident, too, that this church antedates the church of Queensbury, for it is a part of the record of the organization of this church that the churches of Kingsbury and Moreau were invited to participate in observing the Lord's Supper on that occasion.

†In 1868 Miss *Betsy Ranger*, since deceased, informed the writer that she remembered going to school to a Presbyterian minister by the name of Russell, who taught during the week and preached on Sunday in a building on the spot now occupied by the residence of Dr. Holden, on Elm Street. She remembered hearing her mother, who was one of the original nine members of this church, say that his sermons were better adapted to an old and established congregation than to the one then gathered. Dr. Holden establishes the date of this preaching by a receipt to Reuben Peck, dated February 24, 1806, for a quarter's schooling, 14s 6d, and a quarter's preaching, 24s—signed Abial Russell.

he continued to follow the same calling. For many years he was the schoolmaster of the old academy on Ridge Street; and in this building, about 1813, he organized and superintended the first Sunday School in what is now the County of Warren. He became an elder of the church in 1819, and held the office till his death in 1871.

(3) Elizabeth Folsom was a native of what is now Brunswick, Rensselaer County, and was of German extraction.

(4) Ann Goodrich was the wife of S. P. Goodrich and daughter of John Folsom. She died Dec 6, 1854.

(5) Gloriana Folsom was also a daughter of Mr. Folsom.

(6) Mary Folsom was a niece of Mr. John Folsom.

(9) Amy Sanford was the wife of David Sanford [who was elected deacon at the organization of the church, but did not serve]. They came from New Milford, Conn., and settled on Sanford's Ridge in 1795. She was the mother of George Sanford, who thirty years ago was a very enterprising and public spirited resident of this village, and a highly esteemed member of this congregation. He died in Syracuse, in 1862.

(8) Naomi [Torry] Ranger was the wife of Parsons Ranger, builder of the church. She was born in Williamstown, Mass. May 1, 1771, and was a daughter of one of the provincial militia who was captured in this town in 1757. He was taken to Canada, and afterward released or made his escape. The romance of the story is, that this daughter of the captured soldier, thirty-seven years after the Indians carried him away, came here to live and was married within a mile or two of the spot where her father was taken. She died Jan. 10, 1852.

I have thus gone through the names of those who formed the church at the beginning, to ascertain and record the source whence they came. And we see that all but one [Mrs. Folsom] were of New England blood; and all of these but one [Mrs. Ranger, from Williamstown,] were of Connecticut origin.

preach the Word. The Rev. William Boardman was the first resident minister of the church. Commencing his labors in the spring of 1809 and closing them in the fall of 1811, he was here about two years and a half. It is not probable that he was installed. He came here from Duaneburgh, near Schenectady, where he commenced his ministry in 1803, and where he had been pastor therefore for six years. He was a native of Williamstown, Mass., and a graduate of Williams College. Yet a young man*, only twenty-eight years of age, scholarly, earnest, a good preacher, very genial and kindly in all social relations, there is evidence existing here yet that he was greatly beloved, and that his departure to take charge of a church in Newtown, Long Island, was much regretted. During a portion and perhaps all of the time that Mr. Boardman preached here, he also supplied the church at Sandy Hill. Indeed, it was probably during the time that he was here that the two churches became consolidated, forming the "United Church of Kingsbury and Queensbury†." These two churches, harmoniously uniting in one, and dividing between them the services of one minister as they did for about twenty years, that together they might be able to support the Gospel without missionary help, afford an example to many small churches now that are near each other, which it might not be amiss for them to appreciate and practice‡. Mr. Boardman's salary was \$350 in

*William Boardman was born in Williamstown, Mass., Oct. 12, 1781; was educated in the college of his native town; was ordained and installed over the Presbyterian Church of Duaneburgh, N. Y., in 1803; commenced preaching in Glen's Falls early in the spring of 1809, and closed in September, 1811, supplying at Sandy Hill during the same time; he lived while here on Ridge Street, in the house now belonging to Mr. Dix and occupied by Albert Blakesley; was installed pastor of the Presbyterian Church in Newtown, L. I., Oct. 22, 1811; here he continued till his death March 4, 1818; "he was a man of ardent and active piety," says one of his successors, "and died deeply lamented." His wife was a Miss Bloodgood of Albany; they had several children when here.

†At the very beginning of the year 1810, Jan. 18th, we find by their records that the session of the Presbyterian Church here were discussing the question of union with the Congregational Church of Kingsbury. And the next June we find the session meeting at Sandy Hill, and examining and receiving members to the church—implying clearly that the union had been consummated.

‡I think it worth while to put it on record that the church at Glen's Falls never asked nor received missionary aid, notwithstanding in its early days it was so much of the time without a minister.

this village; how much it was in Sandy Hill I have not learned.

From the time of Mr. Boardman's leaving, September, 1811, to the coming of Mr. Rodgers, in March, 1820, there were eight years and a half, during which, with a single exception, it does not seem that the church enjoyed the stated services of any minister. This exception is in the case of Mr. Sears*, who seems to have been here for at least six months, embracing the latter half of 1812.

January 8th, 1813, the trustees purchased of Henry Spencer for \$25, "an acre and a quarter and one rod, as Glebe for the use of the church." This became what we now know as the "Old Burial-place." That it was designed for such use is not learned from the deed, but from the fact that it was immediately put to this use; and the next spring, May 10, 1813, Mr. Folsom, who was collector and treasurer of the society, was authorized to "contract with some one for fencing the burying-place." Previous to this time the village burying-ground was on the bluff now occupied by the old stone church. Also, at the same date Mr. Folsom was authorized to "Purchase a bell for the church, provided he can obtain money for the purpose." It is evident that he succeeded, for in his account as treasurer we find the items, "Cash for bell, \$306," and "Cash for fetching up the bell, \$3." And the next November, 1813, Mr. J. Cunningham was employed to "ring the bell three times a day for the use of the village, and Sabbath days for the use of the church, for \$40, payable every six months." During the next few years we only get glimpses of the church through the records of the session and the trustees, and the account of the treasurer: We find the name of *Dr. Coe* of Troy, as many as seven times, nearly or quite every time he administered the ordinances of the united church; the name of *Dr. Blatchford* of Lansingburgh; of *Mr. Furman*, *Mr. Clark*, *Mr. Tomb* of Salem; *Mr. Hardy*, (three Sabbaths,) *Mr. Brownell*, *Mr. Griswold*, *Mr. Armstrong* of Moreau. Occurring as these names do, scattered along through this whole period, we find in this fact evidence of the weak condition of the church, that it was

*Mr. Sears boarded with Edmund Peck, and had his study in the chamber of the fine new house which Mr. Peck had built two or three years before, and which is standing now on the corner of Ridge and Sanford Streets.

not able to command stated preaching. It should however be recorded, as yet in the remembrance of some now living, that religious services were maintained much of this time by Mr. Folsom and Mr. Goodrich—Mr. Folsom preaching the Word*. There seems to have been much more than ordinary interest and life in the church, especially at Sandy Hill, in 1816-17. At a communion administered by Dr. Coe, Nov., 1816, *twenty-five* persons were admitted to the church; and the next March *thirteen* by Mr. Armstrong. And as though Providence was preparing the way for a pastor, and at the same time showing that he could work and give a measure of prosperity without one, at the beginning of the year, just before Mr. Rodgers's arrival, the session, which for almost the whole time of the church's existence had consisted of the two original members†, was increased by the addition of six persons—John Thomas, Luther Johnson, S. P. Goodrich, Samuel Cranston, Dan. Beaumont, and Edward Moss—who were ordained by Dr. Coe in the Court House‡ at Sandy Hill, January 30, 1820.

We come now to the first regular pastorate of the church—one extending over considerable time and having a good degree of success. Ravaud K. Rodgers§, a grand-son of one of the early and

*This was before Mr. Folsom was licensed to preach the Gospel. It was sometime during this period that Mr. Darins Peck remembers to have been present at a funeral at which he officiated. And I am glad of this occasion to say that I deem this practice of an elder of the church strictly in accordance with usage in apostolical days, and worthy to be followed, as occasion may offer, by any of our ruling elders. I have not an elder of my church whom I would not rather have officiate at the burial of one of my family than to call in a stranger.

†There are three names appearing as members of the session in 1809 and 1810—Jonathan Harris, Mathew Scott, and Joseph Caldwell. Owing to the imperfect manner of keeping or preserving the records in those days, the time of their admission to the church is not known—their names are not even on the roll of members. Mr. Scott was appointed to attend synod in Utica, Oct., 1809.

‡The present church edifice and the first one built in Sandy Hill, was dedicated the 15th of February, 1827—sermon by Dr. Beman of Troy. The Court House for a long time served as a church for the different denominations.

§Dr. Rodgers was born in the city of New York, Nov. 3, 1796. His father was a merchant; his grand-father was Rev. John Rodgers, D. D., moderator of the first General Assembly of the Presbyterian Church, 1789; he graduated at Princeton in 1815, and at Princeton Seminary, 1818; he was licensed by the Presbytery of New York, April, 1818, and spent the next winter as a missionary in Indiana. After his return from this mission into what was

prominent ministers of New York, and a licentiate of the Presbytery of New York, was spending the winter of 1819-20 as a missionary in the bounds of what was then the Presbyteries of Columbia and Champlain. In the course of his evangelistic work and on his way northward, he spent a couple of Sabbaths at Sandy Hill and Glen's Falls. The people of the United Church were so pleased with him and his preaching, that on his return in March he was invited to remain for a year as stated supply, in the hope that by that time they might be in a situation to give him a call for a permanent settlement. His acceptance of this invitation, and how the hope of the church was realized, may be easily inferred from the following minute on the fly-leaf of the church register, in Mr. Rodgers's own fine handwriting: "On Wednesday, the 14th day of March, 1821, Ravaud K. Rodgers was ordained to the work of the gospel ministry, and installed pastor of the United Church of Kingsbury and Queensbury. On this occasion a sermon was delivered by the Rev. Jonas Coe, D. D., of Troy, from II. Timothy, 4: 1, 2. The Rev. Samuel Tomb of Salem presided and made the consecrating prayer. The Rev. Nathaniel S. Prime of Cambridge gave the charge to the pastor; and the Rev. Ethan Smith of Hebron addressed the people*." Mr.

then the far west, he was appointed to another within the boundary of the Presbyteries of Columbia and Champlain—these included the whole of Northern New York, on the east side of the Hudson, extending from Dutchess County to the Canada line, and west of the Hudson embracing the County of Greene. His [14th of March, 1821.] was the first installation of the Presbytery of Troy, which had been set off from Columbia in 1820. Mr. Rodgers's salary was to be \$500, preaching every alternate Sabbath in each place. He was married by Dr. Coe of Troy to Miss Caroline W. Thomas, daughter of John Thomas of Sandy Hill. Oct. 10, 1821, and resided in that village during the whole of his pastorate here. In 1830 he was installed over the Presbyterian Church in Bound Brook, N. J., where he maintained a prosperous pastorate for forty years. He was honored with D. D. by Rutgers' College in 1856. He was an excellent scribe, and stated clerk of the Synod of New York for many years. Now, an octogenarian, living with a daughter in Athens, Georgia, "the grasshopper somewhat of a burden," as he himself writes, he is quietly and calmly waiting to enter into rest.

*At the commencement of Mr. Rodgers's pastorate, persons received by letter were required by resolution of the session to enter into covenant—previous to this it would seem that this had not been done.

In April, 1823, the session acknowledge the gift of a quarto Bible for the pulpit, by Dr. Bethuel Peck.

In 1827 the town of Queensbury was canvassed by a committee, and one hundred and four families were found without the Bible.

Rodgers's farewell sermon to the congregation at Glen's Falls was on the eighth anniversary of his settlement, March 14th, 1829; although the dissolution of the pastoral relation did not take place till the 28th of April following, at Pittstown. His entire ministry to the church, therefore, it will be seen, extended through nine years. The United Church, on petition of members, had already been divided by the presbytery into two distinct churches, August 27th, 1827, to be known as "The Presbyterian Church of Sandy Hill" and "The Presbyterian Church of Glen's Falls." Mr. Rodgers continued pastor of the church at Sandy Hill till February, 1830, nearly another year. During the nine years of this ministry to both congregations there were received to the church on profession of faith 192 persons; only about three-eighths [73] of them however belonged to the branch at Glen's Falls. During the year 1824* there was a very deep religious interest in both places. It is no doubt to the communion on the 14th of March, of this year, that the Doctor refers in his "*Fifty Years in the Ministry*," where he says, "We had some seasons of delightful refreshing from the Lord. I can never forget one of commanding interest, when nearly one hundred persons came out from the world and took the vows of God upon them." Nine years ago, in my "Historical Sketch," the first discourse delivered in this house, I took occasion to refer to the great amount of discipline which was administered in the year 1828. It astonished me that a session should have occasion for so much of that unpleasant duty. I

*It is proper that I mention here the Rev. William Bacon, minister of the church in Moreau at this time, as an agent who greatly promoted this revival. He was much employed during his whole ministry in evangelistic labor; and in the general and deep religious awakening throughout this region in 1824, he occupied a very prominent place. He is distinctly and gratefully remembered by some of the old residents here and in Moreau, at the present day. In a note from Dr. Rodgers he says, "Mr. Bacon was a wise and skillful laborer in revivals, and his services were much sought after, and were crowned with great success. I cannot but believe that if we ever get home to a better world, we shall find some there wearing bright crowns who were brought into the kingdom during the revival of 1824, and hailing *William Bacon* as the instrument of their being brought to the cross." Mr. Bacon was born in August, 1789; graduated at Union College in 1815; studied theology with Drs. Nott and Yates; was licensed by Oneida Presbytery, 1816, and ordained by Presbytery of Buffalo, 1817. He was minister, it is said, in more than a dozen different parishes, and "very many whom he led to Christ speak his praise." He died in Auburn, April 2d, 1863.

have now re-read with some care the records of the session for the last five of the nine years of which I am now speaking, and with special reference to this subject. I find that in these five years thirty-two persons were under discipline, several of them more than once. No doubt so many coming into the church at one time, borne upon a current of enthusiasm which must soon somewhat abate, and many of them not having been well instructed in religious truth and duty under an established ministry, which they had not then long enjoyed, may in a measure account for not a few of the errors into which they fell—many of the charges against them seem to have been errors in regard to duty rather than immoralities of life. And it is not impossible that the session, nearly all of whom, including the pastor, were without experience, may have entertained such views of their proper work and office that they were led to a minuteness of supervision and watchcare over the membership, too nearly like that required by the church in her childhood under the old dispensation, and not exactly in accordance with the manhood and liberty contemplated under the Gospel. Although this pastorate is remembered now by the few of the aged members yet remaining with a great deal of satisfaction, and on the whole was certainly a wise and successful one, it is nevertheless too plain that at its close the church was far from being happy or harmonious*. The membership in this village when Mr. Rodgers came could not have been much over thirty; when he left it was about ninety.

The next three years and a half, till the coming of Mr. Newton, in September, 1832, while we find the names† of quite a number of clergymen on the sessional records, mentioned simply as moderators, there were but two who supplied the church for any considerable time—these were Edwin Hall and Caleb B. Tracy. Each of these

*It was with difficulty that suitable persons could be induced to accept of the office of trustee. And on the 25th of March, 1829, there was made the following record: "*Resolved*, That in the existing state of things in this church, the session consider it proper that the regular communion be postponed."

†John Savage, Amos Savage, E. D. Kinney—these last two, with Alvah Day, assisted Mr. Hall in the protracted meeting—Mr. Kennedy, Mr. Jones, Reuben Smith, Mr. Davis, and Washington Roosevelt, who was minister at Sandy Hill for two or three years.

gentlemen preached here about six months—Mr. Hall beginning in August, 1830, and Mr. Tracy the latter part of 1831. The church, which had become almost dilapidated*, was undergoing repairs when Mr. Hall arrived; so he was obliged to preach for a time in the Session House. The repairs, including a new bell in the place of the old one, which had been cracked, were completed on the 1st of December, and a protracted meeting of considerable interest immediately followed. Mr. Hall, a native I believe of Granville, in Washington County, supplied also, during the time that he was here, the church in Sandy Hill, preached occasionally at Fort Edward, and acted as a general missionary throughout Warren County†.

A call was made out for Ephraim H. Newton on the 3d day of September, 1832. His service commenced immediately, though he was not installed till the 28th of February following‡. He had

*The need which the church had of repairs had been felt and discussed by the trustees three years before. They appointed a committee to provide for making them, but nothing could be done then. July 12, 1830, the trustees drew up a paper which in a few days contained pledges in excess of what was needed—the amount being \$622 25, while the expense of repairs was only \$537 57. The subscribers, however, might have the amounts which they gave apply in payment for any pew or pews which they might buy; and any surplus which should remain from the sale of pews over the payment for repairs was to be returned to the subscribers in proportion to their subscriptions. And the pews were to be always subject to tax by the trustees. When the repairs were finished four-fifths of all the pews [42] were taken at once. At this time also a new bell was obtained, the old one having been broken when tolled for the death of DeWitt Clinton, nearly three years before. And this one, likewise having been broken, was exchanged for the one that was melted in the fire 31st of May, 1864, which weighed 1669 pounds, and cost 26 cents a pound.

†Edwin Hall, D. D., for the last twenty-one years Professor of Theology at Auburn, declined receiving a call here on account of a pulmonary affection, and engaged in teaching. He however accepted a call a year afterward to the first Congregational Church of Norwalk, Conn., where he maintained a high position till called to Auburn in 1855. Assisted by the Rev. Amos Savage, he revived and reorganized the Presbyterian Church of Caldwell, the way having been prepared for him by Mrs. Judge Baldwin, who had for some time conducted there a very successful Sunday School.

‡The Rev. John Whiron of Salem presided; the Rev. Archibald Fleming of Whitehall made the installing prayer; the Rev. N. S. S. Beman of Troy preached the sermon, from Acts. 9: 6; the Rev. Mark Tucker of Troy gave the charge to the pastor, and the Rev. Reuben Smith of Waterford gave the charge to the congregation.

Immediately after the installation of Mr. Newton the observance of the

already been a successful pastor and teacher for nearly twenty years, in Marlborough, Vt., which was his native State. He was forty-five years of age, a man whose life from his youth had been largely devoted to teaching, of cultivated scientific tastes, and of marked and strong character. He was not a brilliant, but a sound and instructive preacher. He was the first minister of this congregation, except Mr. Tracy for a few months, whose services were not divided with Sandy Hill. Being to the manner accustomed, and his support being inadequate, he taught a very excellent select school during a portion of the time that he was here. He was dismissed by the presbytery on the 25th of August, 1836, "in consequence of the embarrassed state of the funds for his support," after a ministry here of just four years. What his salary was I have not ascertained. This ministry had been eminently successful; there had been added to the church sixty persons on profession, and a large number by certificate. There had been but one case of discipline; and there was general prosperity and concord. I am inclined to think that the severing of this pastoral connection, like several of which I have personally known, was a mistake of both minister and people*.

Lord's Supper was fixed for the first Sabbaths of January, April, July, and October—quarterly, as it has been ever since.

Also, the session resolved to hold a stated meeting on the first Tuesday evening of each month.

*Dr. Newton was born in Newfane, Vt., June 13, 1787. He graduated at Middlebury College in 1810; and in recognition of his scholarly acquirements, he in due time was honored with D. D. by the same institution. He studied theology at Andover; was licensed by the Haverhill Association, April 14, 1813; was installed over the Congregational Church of Marlborough, Vt., March 16, 1814. Here he labored over eighteen years, coming to Glen's Falls in 1832. After leaving Glen's Falls, he took charge of the Presbyterian Church in Cambridge, N. Y., where he was installed March 15, 1837. Here he continued for six years, and never sustained a pastoral relation afterward. On being dismissed from this charge he became principal of Cambridge Academy, and devoted himself to scientific studies, especially to geology. "There was a time," says Dr. Fillmore, his successor in the church at Cambridge, "when in mineralogy and geology he was equal to any in the land." He was principal of the academy for five years, and supplied during this time the Reformed Dutch Church in Easton one year, and the Reformed Dutch Church at Buskirk's Bridge two years. After this he retired to a farm, and devoted himself to sheep raising and scientific agriculture. He was president of the Washington County Agricultural Society when he died. In 1860 he visited his first parish in Marlborough, where he spent most of his time for a couple of years in laboring for the good of his old charge, accepting from them an election to the Legislature

The church now remained without a stated minister for nearly a year—from Sept. 1, 1836, to Aug. 1, 1837—and yet at the two communions which were observed [April and July] there were eleven new members admitted on profession of their faith.

On the 10th of August, 1837, Mr. Scovill's* name occurs as moderator of the session. He no doubt came on immediately after his graduation at Auburn, where he studied theology. On the 11th of September following, the congregation made out a call for him to become pastor, at \$500 a year. And in November of the same year he was installed. It is interesting to observe, as belonging to the history of the Presbytery of Troy, that within three days it ordained and installed three pastors, adjourning from one parish to the other—Lewis Kellogg at Whitehall, John F. Scovill at Glen's Falls, and A. Bordman Lambert at Salem. Mr. Scovill's pastorate here continued about five years—he offered his resignation in April, 1842, and I conclude was dismissed by the Presbytery at Sand Lake on the 28th of June following. Within these five years there were fifty-three additions to the church by profession, and fourteen persons were under discipline. It was the period during which the contest between the Old School and the New School, between the old mode and the new measures, waxed hottest, and culminated in the unhappy division of the Presbyterian Church. For a time this particular

in the fall of 1862. He gathered during his life a cabinet of about ten thousand specimens in mineralogy and geology which he presented to the Andover Seminary. His library of a thousand volumes he gave to Middlebury. "As a preacher," says Dr. Fillmore, "he was sound and scriptural, rather than imaginative, ornamental, and oratorical. His sermons were models of system and scripture illustration." Dr. Newton was married in 1815 to Huldah, daughter of General Chipman of Shoreham, Vt.; she died in 1853. "In his home," says one of his grand-daughters, "he was an affectionate husband and father, always kind and thoughtful, ever striving to make others happy." He died in Cambridge at the house of his son-in-law, John M. Stevenson, Oct. 26, 1864.

*John F. Scovill was a native of Fort Edward. He had been in business, in which he had not been successful, before he prepared for the ministry. He studied theology at Auburn. He was married at Fort Edward, by the Rev. Joseph Parry, to Miss Elizabeth B. Hasbronck, on the 11th of Nov., 1837. After his service here of five years, he was installed over the Presbyterian Church of Holland Patent, Aug. 1, 1843; and he was deposed from the ministry by the Presbytery of Utica, April 3, 1849. He lives in Brooklyn, where he has made it his home for many years.

church endeavored to avoid being drawn into the strife. In June of 1838 and in February of '39 the session decline to send any delegate to presbytery, and also in October, '38, to send any delegate to synod, expressly resolving for the time to remain neutral. How could the church or the session know what to do? The two former pastors, with their churches*, went with the Old School; the pastor they then had went with the New. And when in August, 1839, the session rescinded their resolution of neutrality, and sent a delegate to the New School Presbytery at Lansingburgh, it is not at all strange that the strain on the church was so strong that a fissure for a time was quite observable†. We wonder now that such feelings and prejudices should have existed as prevailed in those days; but the division of a great and intelligent church into two opposing bodies is not a trifling event to those who are immediately separated. We rejoice now in the reunion of the church, consummated in 1870, after a schooling and a cooling of thirty-two years, which brought the parties to respect and trust each other, and to come back and shake hands where they had parted, neither one making any confession, neither one gaining any precedence by forgiving the other.

John W. Ray commenced preaching to this church in August, 1842—almost immediately after his graduation at the Union Theological Seminary, New York City, and almost literally, without any period between, joining his ministry to that of his predecessor. His call from the congregation to the pastorate was voted on the 31st day of October, 1842, at \$500 a year. When he was ordained and

*Mr. Rodgers and the church of Bound Brook, N. J. Mr. Newton and the church of Cambridge, N. Y. In the spring of 1840, I am told that the evangelist Royal A. Avery held a protracted meeting here, and preached every day for the forty days preceding the 10th of April: and yet in the fall of 1841 or 2, one of the old members of the Synod of Albany, New School, says that the synod, meeting in Glen's Falls, "discountenanced with an emphasis inviting traveling evangelists for extra labor."

†A portion of the church held separate services for a time in the old academy. And, as I have learned, a portion of the church in Cambridge were about as much dissatisfied that the main body adhered to the Old School. Mr. Ranger had an old dog at that time who was a stated church-goer. Attending the family to the corner, and seeing them turn a new way up Ridge Street, he stood and looked after them for a while, then looked down toward the old church, became confused, and set up a most piteous howl. Other people in those days were confused besides him.

installed is uncertain; but probably it was on the 16th of November, as that was the day chosen by the congregation, if it should be convenient for the presbytery. He offered his resignation in July, 1845; and it was accepted on the 6th of August. No doubt his term of service was just three years. Mr. Ray was young and ardent. He entered into his work with zeal and enthusiasm, if not always with the best taste and judgment. He aimed at immediate effect, and was successful in what he undertook. Sixty-five* were admitted to the church by profession during his ministry†. He is remembered by many of the members, to the present day, with interest and esteem‡.

From the first of October, 1845, the Rev. John Gray was minister of the church for nine months, to July, 1846. Two years afterward he was preaching in Newburgh, and in the vicinity of that city he died in 1860.

**Forty-eight* of these were admitted at one time, April, 1843, at the close of a *seven weeks'* protracted meeting, in which the pastor was assisted by the Rev. Courtney Smith of Warrensburgh.

†I cannot restrain the renewal of my astonishment, nor withhold the expression of it in a note, that the work of discipline could have been carried on as it was in those days. Within the month of March, 1845, the names of seventeen persons were spread on the records, to be visited on account of rumors deemed injurious to their Christian characters. Should a name ever stand in ink, thus associated, without an adequate and good reason?

‡After some search and inquiry, I put down the following as somewhat marking the route of Mr. Ray's pilgrimage: Born in Norwich, N. Y.; clerk in Binghamton, where he was converted; graduated at Amherst, 1839; graduated at Union Seminary, New York, in 1842, having spent his middle year at Auburn; licensed by the Third Presbytery of New York, April, 1842; preached at Glen's Falls, 1842-5; Norwich, Conn., '45-6; Assistant Secretary of American Education Society, '46-7; preached at Oswego, '47-8; Clyde, '48-9; Agent of American Tract Society, extending his service one winter through the Southern States, '49-51; preached at Dansville, N. Y., '51-2; Plainfield, Mich., '52-3; Rockville, Conn., '53-5; East Avon and Perry, '55-57—this concludes his ministry in the Presbyterian Church. He studied law in Missouri, where he was confirmed in the Episcopal Church; law, Kansas, 1858; Colonel U. S. Vols., 1860; conducted a newspaper in Aurora, Ill., for a year or two, advocating the election of Abraham Lincoln; charge of a Department of Indian Affairs at Washington, for a time; received deacon's orders from Bishop Whitehouse, at Chicago, 1865; priest's orders from Bishop McCoskry of Michigan, the same year, and became rector at Tecumseh; rector of the churches in Westfield and Wellsville, N. Y.; writer of several tracts, maintaining Episcopacy; for several years past has been in insurance business in city of Rochester. He was married in Dansville, N. Y., to Miss Fenstermaker, about the year 1855.

I come now to the ministry* to which this present service belongs. Thirty years ago this morning, the first Sabbath of October, 1846, I preached for the first time in the house which then occupied the spot on which this edifice now stands. I had, from my graduation at Auburn three years before, been preaching as stated supply to the Congregational Church of East Groton, Western N. Y. Seeking my annual recreation, I had been for several weeks with friends in Vermont, among the scenes of my childhood; and was nearly ready to return to continue my service to the people, whom till to-day I remember and bless as the people of my first love. A mere accident—what appears such—sometimes changes the place of one's home, and determines where and with whom he shall live and perform his life's work. So it was with me. On the apparently unpremeditated invitation of an uncle, I rode with him to Glen's Falls, and was here staying with his friends and mine over the Sabbath. This church

*Mr. Fennel was born in the town of Ira, Rutland County, Vermont June 21, 1815. The first seventeen years of his life, except the winter terms at a district school, were spent in somewhat hard work upon the farm. He commenced teaching when seventeen, and divided that occupation with study—privately, at the Poultney Seminary, but mainly at the Castleton Seminary—for the next eight years. He entered the Auburn Theological Seminary in 1840, and graduated in 1843; was honored with A. M. by Middlebury College in 1847; was licensed and ordained by the Rutland County Association; preached the first three years of his ministry as stated supply for the Congregational Church in East Groton, Tompkins County. He was married Oct. 18, 1843, at Little Falls, to Miss Rachilia A. Hackley, daughter of Hon. Philo M. Hackley of Herkimer. His call to the church in Glen's Falls was made the 12th of Oct., 1846; and it was subscribed by A. N. Cheney, Ira A. Paddock, Stevens Carpenter, Orville Cronkhite, A. C. Farlin, and Halsey R. Wing, Trustees. The installation did not take place till the 25th of Jan., 1847. The sermon was preached by the Rev. John Todd, D. D., of Pittsfield, Mass.; the charge to the pastor was by the Rev. Chas. Doolittle of North Granville; and the charge to the congregation by the Rev. Lewis Kellogg of Whitehall. Although never enjoying vigorous health, the thirty years' labor here, with one exception, has only had now and then very slight interruption. The winter of 1850-51—from the 12th of Dec. to the 20th of March—was spent in the South, a considerable portion of it on the island of Cuba.

Mr. Fennel's salary at first was \$600; in 1853 it was raised to \$800, and in 1867 to \$1500. He has never alluded to the matter of his salary in the pulpit; nor has he ever anywhere asked for its increase. In accordance with a promise made at every pastor's installation, to continue not only the maintenance which the people have pledged, but "whatever else they may see needful for the honor of religion, and his comfort among them," his watchful congregation has not only paid the salary in full, but in observance of a New England custom has made him *twenty-five* visits, which, on the average, were worth \$200 each.

was without a minister; and as Elder Benedict and Elder Tallmadge could not do any better they invited me to preach. And here I have been preaching ever since. But, dear friends, what I shall say of myself shall be brief. I already begin to feel that I understand what the apostle's experience was, when on recounting the events of his life to the Corinthians, he whispers parenthetically, "I speak as a fool." I have not been accustomed, as you will bear me witness, to introduce personal matters into the pulpit. I never could preach, what some ministers seem specially to enjoy, an anniversary sermon. It is repugnant to my taste and my feelings.

Could I remove this church and put *Old White* in its place, and tack on the brick Session House* a few feet from the south-east corner, put the Peck house in the place of the Opera House block, and bring back the little old cottage upon the spot where I now live, some of you who are gray would recognize old acquaintances; but you who are young would ask, "What old church and surroundings are these?" *Old White*, which had then stood forty years—her square bell-tower projecting entire size in front and furnishing a porch to the front door, her high box-pulpit directly opposite another door in the centre of the east side, gallery on three sides, square pews next to the wall—was quite in a decline, and gave place about three years afterward to a fine brick church†, which stood fourteen years, till burned in the great fire 31st of May, 1864. The present house of worship, owing to heavy losses which the congregation had suffered by the fire, rose out of the ashes very slowly; but it was finally finished and dedicated in June, 1867—and free of debt.

*This house had been built but two or three years. It was a very plain and very convenient building—put up by Myron Osborn during Mr. Ray's pastorate—very convenient for lectures, Sunday Schools, and prayer meetings.

†The old church was pulled down in the summer of 1848, and a brick one was erected on the same site, costing \$9000, and creating a debt which in 1854 reached \$4000. This debt, which was a great burden through all these years, had just been extinguished—the ladies, and especially Mrs. Cynthia G. Arms, raising a large portion of the means with which to do it—when the fire came and extinguished the edifice. The architect and builder was Mr. A. C. Tiffany; the mason work was done by the Messrs. Pike. The building committee were *Bethuel Peck, Albert N. Cheney, and George G. Hawley*. The church was finished and dedicated in March, 1850.

Hence the ease with which, for the nine years past, the ordinary congregational expenses have been met*.

Having had but little experience in the ministry, this being my first installed pastorate, I entered upon my duties here with misgiving which no one but myself and my Master ever knew. A little knowledge of the church—how unsteady and varied had been its experience—was enough to show me that there must be diversity of views among the members, and a want of that common religious life and character which come to pass under the steady teaching of one long-continued ministry. I saw too that there were belonging to the congregation not a few persons of marked culture and clear discrimination, who were not going to be interested or spiritually benefited, either by evangelical cant on the one hand, or by “glittering gen-

*The *great fire*, which started in the Glen's Falls Hotel and consumed in less than four hours about a million dollars worth of property, included the Presbyterian Church and the pastor's house. For a few weeks the whole village was shrouded in gloom. The personal losses of members of this congregation were so great that it was predicted that we should *never* rebuild. But at length the people had a mind to work and *give*. And they were stimulated and encouraged by the spontaneous Christian sympathy of friends abroad. Nearly \$3000 were contributed at once in Albany and Troy, which, with \$4000 insurance money, left after paying for repairs just completed, made a basis with which to start of \$7000. The house was commenced (1) the latter part of the summer of 1865; and it was dedicated by Rev. L. P. Hickok, D. D., then President of Union College, June 19, 1867. The entire cost, including the furnishing, the organ \$3000 and the bell, was just about \$30,000. Great credit is due to the earnest and untiring efforts of the ladies of the congregation, and also to the trustees—S. L. Goodman, Henry Crandall, Jerome Lapham, A. C. Tearse and Daniel Peck—for their wise efficiency and personal liberality. The church has run itself since it was occupied, paying all current expenses by its pew-rents, except the salary of the organist, which is provided for by a plate-collection on the Sabbath.

The pastor also desires to make this permanent record—to the honor of Christ—of the generosity of a few considerate gentlemen, and especially of one noble lady, who gave themselves and obtained from a few personal friends, in the aggregate about \$2500, with which to rebuild his house. Excepting his library, which he has never been able to think of trying to replace, his loss was fully made up. The house has been rebuilt; and though, at first, not free of debt as was the church, it has been for some time without encumbrance.

At the commencement of the year next after entering the new church, Jan. 3, 1868, I find the following on the session's minutes: “Ordered, that it be recorded that *Mrs. H. R. Wing* this day presented the church with an appropriate communion service, and that it be engraved on one of the articles that the set was her gift.”

(1) The architect was Mr. M. F. Cummings of Troy. The builder, Mr. Hiram Krum of Glen's Falls. The mason work was by Mr. Graham and James Camp of Glen's Falls.

eralities" on the other. I therefore made up my mind deliberately to preach the gospel, as simply, as clearly, as well as I could; that this should be the first work of my life; that nothing should interfere with it, always excepting a pastor's kindly offices for the sick, the afflicted, the dying, and the dead. And this was no secret purpose of my own; it was openly announced to the congregation at the beginning. Nor have I found the difficulty in carrying out this resolution, of which some pastors complain. I could always preach the truth, as I understood it, without feeling tempted to change it into a smooth saying, for fear of offending some hearer. This I attribute, not to my wisdom or courage, but to my confidence in the consideration and good sense of those who sometimes have differed from me. It is oftentimes not so much the truth that offends, as it is the assumption and heat with which it is delivered. I know that I have not always pleased everybody, not even my best friends. The last thirty years have furnished exciting themes and exciting times. Millions of people with manacled hands, and hundreds of thousands with manacled appetites, have stood by every pulpit and besought that the teaching of Christ with reference to their enslavement should be proclaimed with no uncertain sound. While this pulpit has not made a hobby, either of the slave or of the drunkard, it has never faltered in the distinct utterance, that God has made all men of one blood, and Christ redeemed them all by one blood, that hence slavery is sin against both nature and the gospel; nor has it refrained from giving emphasis to the sin of the drunkard and the drunkard-maker, and teaching that entire abstinence from the use and sale of intoxicating drinks as a common beverage, is the wise, safe, expedient, and therefore Christian rule for all men to adopt and practice*.

*This seems to be the proper place to mention in a note the name of Dr. Billy J. Clark, the father of the temperance movement of this century. The following facts I take from my own address at his funeral. He was born at Northampton, Mass., Jan. 4, 1778. When he was six years old he removed with his father to Williamstown, and four years after, when he was ten years old, to Pownal, Vt. Here his father, hitherto a farmer, became a country merchant, and as was customary in those days sold ardent spirits. A clerk in the store, young Clark became intensely disgusted with the traffic, and with the drinking habits of the customers. When nineteen years of age he left the store, and having studied medicine for a couple of years in Easton, Washington Co., he established himself as a physician in

Within a few years too we have passed through the the most bloody civil war of modern times. Though in many things, while the red hand was upon us, we did not as a congregation perfectly agree, yet we did agree in an intelligent submission to the government in actual being; and praying that it might be wise in counsel and victorious in arms, we were literally an unit in patriotism and devotion to the Union. Yonder memorial window, representing the early dawn of the morning of our Saviour's resurrection, when angels came down and shared with men the joys of immortality, bears a few of the names* of our honored ones who "died for the Union"—who sleep waiting for their morning—one of whom was for many years the leader of our worship of praise, and a valued counselor in the eldership of this church.

Moreau, Saratoga Co., when twenty-one years old. Here, while pursuing his profession, the old disgust of his youth at the work wrought by rum, became revived and strengthened. Just nine years after he came to Moreau, on a stormy evening, wet and spattered with mud, he entered the house of his pastor—the late Dr. Lebbeus Armstrong—declaring that something must be done to save the community from all becoming drunkards. The minister listened while the doctor unfolded his plan for the formation of a temperance society; and they together agreed to convene a preliminary meeting, which was held at the tavern, where on the 13th of April, 1808, twenty-three persons met, and resolving "wholly to abstain from all spirituous liquors," appointed a committee, of which Dr. Clark was chairman, to draft a constitution and by-laws. On the 20th of April, 1808, they met in the school house and organized the society. Sydney Berry, father of the Sydney Berry who was one of the elders of this church, was the first president, and Dr. Clark the first secretary. The pledge was to total abstinence from all distilled liquors, and from wines except as a religious ordinance and at public dinners. This, historically, I understand to be the first one of those temperance societies which have been organized over our land and other lands, and which have saved millions from drunkenness.

While the doctor always felt that his special mission was to promote the cause of temperance, he did not rest in that as the whole of his religion. He became a member of the Congregational Church in Moreau about 1825, and for nearly thirty years before his death he was a devoted and active member of this church. Success in his profession and economy brought him a competence; and he was accustomed to give from principle and not from impulse. Year by year, he used to put into my hands as his pastor, his contribution to be divided between the different causes, very much at my discretion—only always to remember the Bible cause. At his death I held his donation for the year, given me earlier than usual, because, as he remarked, he "should not be here long, and probably that would be the last he should ever have the privilege of giving." He died in this village Feb. 20, 1867, in his 90th year.

*Lieutenants William T. Norris, Edgar M. Wing, Charles Cushing, Captain Edward Riggs, and Major Amos P. Wells.

The Sunday School, ever since its adoption as a department of instruction in this church, has enlisted much of the best talent of the membership, and has done much to promote the intelligent piety of a large share of those who now belong to our communion. And this it has effected as the voluntary and free work of the superintendents and teachers, without any special supervision or control by the pastor or session. Members of the session have been superintendents and teachers, the pastor has sometimes had his bible-class; but the school has used and developed its own judgment and skill in electing its officers and managing its affairs, and so perhaps it has maintained an interest in achieving success, which might not have been secured by the machinery of sessional control. We think that this has been a wise arrangement for us, though it might be very unwise for many other churches. No one order of things can be best for every church and school*.

*The Sunday School of this church was organized by the village school master, *Mr. Solomon P. Goodrich*, about the year 1815, in the old Academy on Ridge Street, which *Mr. Goodrich* occupied for his school during the week. After some years it met in the Session House on Glen Street. It was the first Sunday School in the town, and indeed in the county, and continued to be the only school for many years. It was in fact and in name an union school, and remained so for more than forty years. *Mr. Elias Hawley* succeeded *Mr. Goodrich*, and was superintendent till his removal to Binghamton in 1833. Its first two superintendents were elders of the church, as is the one now in office, and as two others were elected to be, but declined to serve. *John L. Curtenius* was the next superintendent, with *George G. Hawley* for assistant. After *Mr. Curtenius's* removal, it is thought that *Mr. Fordyce Sylvester* acted as superintendent for a few months, when *Mr. George G. Hawley* was elected, probably in May, 1837. Except for a few months, during which *Ira A. Paddock* served, *Mr. Hawley* continued in office, annually re-elected, for twenty-three years. His work in the Sunday School was, and is, intelligent, earnest and efficient. Since he was succeeded in 1860 by *Mr. F. A. Johnson*, he has much of the time been superintendent of the district Sunday Schools of Queensbury, under appointment of the *Warren County Sunday Sch-ol Union*, an organization formed in 1841 greatly through his instrumentality. *Mr. Johnson* was superintendent between four and five years, till his removal to New York. In May, 1865, *Mr. J. A. Freligh* was chosen and continued in office for six years, till 1871, when *Mr. Johnson*, having re-established his residence here, was re-elected to superintend the school, and has continued in office to the present time. Thus the school, now more than sixty years old, leaving out only a few months, has been the whole time under six superintendents—a fact to the credit of both them and the school. I should be glad to mention some of the teachers who have been very faithful and efficient, but cannot give the space. From the early days of the school it has had a female superintendent, as well as male. These names would be suggestive, if it were possible to give a complete list of them; but the

My controlling motive and constant effort have been to have a church of intelligent Christians; clear and sound in their own personal judgment on religious truth and Christian morality; possessed of sufficient independence and amount of character to lead pure, righteous and noble Christian lives, without the outside and multiplied church restraints, which belong to the pupillage and servitude of the old dispensation, rather than to the "liberty wherewith Christ makes his disciples free*." This style of the Christian, this type of the religious life, belongs eminently to our branch of the church universal throughout the world. It appears in all her history; it is known and read of all men to-day. And this self-controlled and rational form of the genuine Protestant Christian, maintaining supreme allegiance directly to Christ through his word, is the special dispensation which has come down to us from our fathers, and which is committed to us to preserve and exemplify in this community. And, my brethren, we have had not a few noble examples of this high type of the Christian, whose memory remains, a power for good among us, and whose virtues are reappearing in many lives. What a different people this would have been to-day, if there had never been any Presbyterian Christians here, never any Presbyterian gospel here preached and practiced. Among other denominations of Christians, all of whom, equally with ourselves, are included in the one catholic and apostolical church, we have our place and our peculiarities. We have our history, our views, our methods. Other churches have theirs. Ours may be better than theirs for some people; theirs may be better than ours for other people. Our church views furnish us no motive to attack them, or to proselyte any one from them to us. This is our position as a denomination; it is our position as one of the churches of this village. Thus I briefly indicate the dispensation of the gospel which has been committed to us. We

records are very fragmentary. There are such names, however, as Mrs. George Sanford, Mrs. Mary Farnsworth, Mrs. Hosmer, Miss Helen Goodrich, Mrs. F. A. Johnson, Sen., Mrs. H. R. Wing, Mrs. Fennel, that are known and easily remembered.

*The old method of critical watchcare over the members, according to minute and specific rules of duty, ran on for nearly ten years into my ministry; and almost the old ratio of members came under discipline. During the last twenty years but three names have been added to this list.

discern some high and attractive excellence in it. Those who see and feel as we do, we are glad, in the love of Christ, to welcome to our number, and to incorporate into our body. We open our arms to all who are Christ's, and who desire to come. But our modesty does not forbid us to say that any person has as good reason to esteem it a favor to belong to us, as we have to possess him.

During the period of my ministry here we have received to membership by profession 227 persons, and adding those who have come in by certificate the number received is 400. The resident members when I came here were 182. Thus we have had 582 different communicants within that time. Now we have 287. Thus it is that Christ's people enter our fold and leave us again, some to other parts and other folds, and some to the blissful fold above. In learning what I could of the history of this church, I have been struck with the great dependence which used to be put upon special evangelistic efforts by which to create a religious interest and gain accessions to the communion. I never so fully realized, as now, how different has been our method for the last thirty years. There have been not a few occasions during these years of more than ordinary earnestness in prayer and Christian work on the part of the members, when increased numbers of the careless have become thoughtful and asked what they must do to be saved. Additional prayer meetings, and lectures, and sometimes inquiry meetings have then been our means by which to maintain the spiritual interest and guide the awakened and anxious mind aright. A few times I have wished that we had help from some minister of experience, whom God had honored in revival work; but as no such person was near at hand we have had no such help. With the single exception of six or eight discourses, by the pastor of the church at Sandy Hill, Mr. Hickok, during the first winter of our occupying this house, we have never had any help from abroad whatever. I have no doubt that by the aid of evangelists, the membership of the church might, at least for the time, have been increased more than it was, on several occasions. But whether this would have increased the unity and sum of genuine Christian character, throughout the entire congregation, may certainly admit of an honest doubt. As it has been, our admissions have been very

gradual; and instead of having a number of persons of doubtful and unassimilated characters enrolled as communicants, when they ought not to be, there have always been, to our great satisfaction on the one hand, and our great regret on the other, a considerable number not thus enrolled, who, I have no doubt, might have been enjoying that privilege, greatly to their comfort and the approbation of the Master. And here I will not refrain from saying that I thank God for not a few personal friends, who have been and are members of the congregation but not of the church, whose noble and solid characters and everyday generous and good works have made me number them among the people of God, much more surely than I have some whose names stand on the church register.

I must not omit to say that I have been peculiarly happy in my eldership. Without exception, for this long time, they have been good and true Christian men—men of sound minds, of common sense, of prayer, without hobbies, considerate of one another's views and feelings, especially of the pastor's judgment and wishes, and some of them have been "apt to teach." Scarcely a syllable of difference has there ever been in the session. I desire to emphasize my judgment that the church is greatly indebted to the wise and good men who have served her in the eldership. Of those who have deceased I will give the judgment of their brethren in office, by quoting from the sessional records in foot notes*.

**Myron Osborn:—*Resolved, That we here record our deep sense of the loss of Bro. Myron Osborn, a member of this session, who departed this life on the 11th of Jan., 1850.

Resolved, That in him this session has lost a prudent and safe counsellor, the church a good man, and the community an eminent exemplar of the Christian religion.

*William T. Norris:—*Whereas, Testimony has just been taken in this village, establishing the death, on the 30th of August, 1862, in the battle of Bull Run, Va., of William T. Norris, a lieutenant in the 22d Regiment of N. Y. S. V.; now, therefore, in memory of our beloved brother, we make the following record:

Resolved, That in his death on the battle-field, his country received the offering of a genuine Christian patriot's life; the church to which he belonged lost a manly and earnest exemplar of her faith; and this session, of which he was an active member, has been deprived of a considerate and good counsellor.

Resolved, That we deeply feel his loss from the choir of this church, to which he generously devoted so much of his valuable time, and in which his excellent services as leader were rendered gratuitously for so many

But briefly as I have rehearsed the story of our beloved church, giving oftentimes only a sentence to what might easily have been expanded into a chapter, I shall be making this discourse altogether too long if I do not somewhat abruptly bring it to a close. I have no doubt that the sentiment finds place in all our minds, that with such a history as ours, so "rooted and established" as we are in both the gospel and the community, this church will not easily waste away and become extinct. We have grown so much into a common life and character, our views of religion and of religious truth are so well defined and established, that here we have a home feeling that we cannot readily acquire elsewhere. As we have inherited our church, from honored fathers who labored for it and in it, and established it here, so as a dispensation committed to us, we shall heartily commit and commend it to our children. The view which we have

years. And long will the Sunday School, in which he so much delighted to be, miss his cheerful presence, his animated voice in conducting their singing, and his counsels to shun every vicious indulgence.

Resolved, That in him the community has lost one, whose principles and practice relative to oppression and intemperance, were most decided and positive, and were well known and read of all men."

Mr. Norris was born in Sutton, Vt., July 29, 1823, and was therefore 39 years of age

Linus B. Barnes—Henry Wing:—The following minute was adopted March 26, 1873: Since we last met, the Master has called two of the beloved members of our session to their heavenly reward—Linus B. Barnes, suddenly, on the 6th of Jan. last, aged 69; and Henry Wing, after a long and painful illness, on the 31st of the same month, aged 59. Thus within one month, these our brethren, wise counsellors, gentle, kind, men after the pattern of the *Beloved Disciple*, have entered into rest, leaving us to mourn their loss. But we are thankful and rejoice that this church has been permitted to possess and furnish such men, honored alike by all who knew them for their moral and spiritual worth; and whose pure and noble record, a legacy to the church and their families, is more precious than gold.

Mr. Barnes was born in Granville, Mass. Mr. Wing was born in this town.

Samuel S. Tallmudge was born in Rhinebeck, N. Y., 1787. His grandfather was a Presbyterian clergyman on Long Island. He received his mercantile training in the store of his uncle in Litchfield, Conn. Jan. 1st, 1815, he married Ann Maria Smith of Woodbury, Conn., and the following year settled in Glen's Falls, where he resided until 1848, when he removed to Springfield, Ohio, where, and in Piqua of the same state, he lived until his death, Dec. 13, 1868. He was Justice of the Peace here more than twenty years, and superintendent of schools for some time. He was an elder in this church for eighteen years, deacon in the 1st Congregational Church of Springfield, elder and Sunday School superintendent in Piqua. He was a solid and true Christian man. His last words, after his sight had failed, were, "Jesus, precious; yes, oh yes, I know Him."

been taking, it is adapted to impress upon us how individual Christians die, and yet the church lives. "Other men labored, and ye are entered into their labors." The original nine who composed this church have long since been gone—the last two, Naomi Ranger and Ann Goodrich, lived several years into my pastorate. Every one of the subscribers to build the first church edifice, long since left his own earthly tabernacle in the dust. And coming down forty years, two only of the five elders composing the session in 1846, are now living—Albert Blakeslee, 83 years old, and Sheldon Benedict, 80. Two only of the six trustees who subscribed my call now remain, and neither of them is now a member of the congregation. Of the 105 subscribers to build the second church, a few of whom were never members of the congregation, only twenty now remain with us, and forty-five are known to have passed on to another world. Of the 182 communicants thirty years ago, it is certain that 90, about one-half, are dead, and only 44 are found among us now. There have been, according to the best reckoning that I can make, 918 different communicants in this church at Glen's Falls, of whom only 260 now remain resident. We, my brethren, belong to an army that are passing on and disappearing from sight over the flood. And while we take our characters along with us for ourselves, we shall also leave them behind us, to abide here as moral causes to do their work long after we are gone. As our fathers have all done something to make us and this church what we are to-day, so we shall do something for the good or ill of the generation following.

I am not blind to the fact that in a little while I must cease from the blessed work in which I have served you so long. My pastoral life has been a sincere and honest one, although a very imperfect one. Your great kindness to me always, and forbearance, when many times bodily suffering has rendered my official performances languid if not disjointed, will ever abide in the memory of my heart; and ever, in the future as in the past, they shall prevent my joining in the too prevalent complaint of clergymen, that their lot has been cast on the "shady side." I have been happy and honored, far beyond what I have deserved. But let no one dream that any pastor, of ordinary sensibilities, the father of a family, can preside

over one parish for thirty years, without bearing many heavy crosses, and spending many sleepless nights. His own unguarded actions and words will come back to him on the wings of reflection, and fester in regret and sorrow; and the words and silence of others will often be barbed arrows to his soul. But, as a life spent among you, the Master and you have made the "yoke easy and the burden light." I shall, no doubt, do all the ministerial work which remains to me, in this parish: whether it shall be reckoned by a few months or a few years; whether I depart with the harness on, or give place before my departure to younger years and more sparkling blood. No man who is not more of a man than I am, settles in a new field after he is three-score years old. Twenty years ago, I might have made choice out of several very inviting fields, and gone from among you. I asked counsel, and staid, as it was my desire to do. But my working-day has now passed the meridian. The shadows of the afternoon perceptibly appear, and begin to lengthen. There are white hairs on my head and furrows in my brow. I pray every day, that when the time comes, as soon it must if I live, for me to lay down my stewardship, I may do it without souring all the sweetness which your long-continued Christian kindness has so abundantly infused into it. We have been looking back at our history. I have laid to their rest in Christian trust and hope almost a whole generation of this flock, of your fathers and kindred. Looking forward, on this thirtieth anniversary of my entering the pulpit of this church, whatever relation I shall continue to sustain to you, I expect to spend the rest of my days among you, and to sleep at last with my people.

ADMISSION TO MEMBERSHIP.

After the names of persons who have been approved by the Session, have been called, and while they are coming forward, let the Minister recite such of the following passages as he may deem most appropriate :

We are journeying unto the place of which the Lord said, I will give it you. Come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel.—Numbers 10: 29. .

He that believeth and is baptized shall be saved; but he that believeth not shall be damned.—Mark 16: 16.

Whosoever shall confess me before men, him shall the Son of Man also confess before the angels of God.—Luke 12: 8.

Remember now thy Creator in the days of thy youth.—Eccl. 12: 1.

If any man will come after me, let him deny himself, and take up his cross and follow me.—Matt. 16: 24

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls.—Matt. 11: 28, 29.

And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.—Rev. 22: 17.

FORMULA.

Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

You are here, beloved, at Christ's invitation and command, to become members of his church, on profession of your faith. Let your souls magnify the Lord for your high-calling; and stand firm in the Apostle's assurance. *That if you shall confess with your mouth the Lord Jesus,*

and shall believe in your hearts that God hath raised Him from the dead, you shall be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.

Receiving the Bible as the word of God, do you firmly hold and sincerely profess the faith of the church universal, as contained in the Apostle's Creed: *Do you believe in God, the Father Almighty, maker of Heaven and Earth? And in Jesus Christ, his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; the third day he rose from the dead; he ascended into Heaven, and sitteth on the right hand of God, the Father Almighty; from thence he shall come to judge the quick and the dead? Do you believe in the Holy Ghost; the holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting?*

Let each one answer—I do.

*[Some of] you received baptism in infancy, on the faith of parents who were in the fold of the church. This you now approve and ratify, by coming to the Lord's Table, and completing the membership which they began for you.

*[Others of] you were not favored by being in the morning of life given to the Lord in baptism; and you come now to receive the ordinance, as a profession of your faith in Christ, and your admission to the body of his disciples. Repenting of sin, deploring your lost condition without redemption, and receiving the Lord Jesus as your Deliverer and Saviour, will you now give yourselves to him in this sacred rite, to be His forever,

*The words in brackets, and the whole paragraph, to be used or omitted, as the case requires.

and to be kept by the Holy Spirit unto everlasting life?

Answer—By the Spirit's help, I will.

Baptism is here administered; and the Minister then proceeds:

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. But count not yourselves to have already won, or as already perfect; but press forward toward the mark, growing in grace and in the knowledge of our Lord and Saviour Jesus Christ. Be followers of God as dear children; and walk in love, as Christ also hath loved you, and given himself for you.

*[And] you, dear brethren, who now transfer your special membership from other particular churches to us, will you rise and stand in your places, in token of the formation and existence of this special brotherhood? As Pastor of this church, and on behalf of the members, I give you Christian greeting, and bid you welcome to our fold.

All the members here rising, the Pastor proceeds as for them :

Come in, ye blessed of the Lord. We cordially welcome you to a participation with us, in the duties and toils, the joys and blessings of the gospel. We promise you our sympathy and counsel—we ask yours in return. *Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God.*

The Lord bless you, and keep you; the Lord make his face to shine upon you, and be gracious unto you; the Lord lift up his countenance upon you, and give you peace.

BAPTISM OF INFANTS.

Baptism is not to be administered to any that are out of the visible church, till they profess their faith in Christ, and obedience to Him: but the infants of such as are members of the visible church, are to be baptized.—Shorter Catechism, Question 95.

Children, born within the pale of the visible church, and dedicated to God in baptism, are under the inspection and government of the church; and they are to be taught to read and repeat the catechism, the Apostle's Creed, and the Lord's Prayer. They are to be taught to pray, to abhor sin, to fear God, and to obey the Lord Jesus Christ. And when they come to years of discretion, if they be free from scandal, appear sober and steady, and to have sufficient knowledge to discern the Lord's body, they ought to be informed it is their duty and their privilege to come to the Lord's Supper.—Directory for Worship, chap. IX. sec. 1.

When God called Abraham to stand at the head of the Old Testament church, He entered into covenant with him, promising to be a God unto him, and to *his seed after him*; when Christ preached by Peter on the day of Pentecost, when the dispensation of the Spirit commenced and the New Testament church arose, He confirmed through the Apostle the same gracious covenant, calling upon the people to repent, for the promise was unto them and to *their children*. The household is of God, and the church, by divine constitution, has always included the children, who, equally with their parents, have been entitled to the *sign* and *seal* of their membership. Thus Abraham circumcised his household; and the Apostle baptized the jailer and his household, and Lydia and her household. And so it has been from the beginning throughout the great body of the church.

FORM.

At the moment the parents, bringing their children,

reach their place before the Minister, let him read or repeat the following words:

And they brought young children to Him that He should touch them; and his disciples rebuked those that brought them.

But when Jesus saw it, He was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God.

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

And He took them up in his arms, put his hands upon them, and blessed them.—Mark X. 13-16.

Beloved, bringing your *children* as you now do to receive this sacred rite, let these expressive words encourage and assure your *hearts*. Observe, how, by his displeasure, our Saviour corrected the mistake of his disciples, that the young children should not be brought; how, by saying that *of such is the kingdom of God*, He gave the reason why they should come; and how, by *taking them up in his arms, putting his hands on them and blessing them*, he did much more for them than their parents had thought to ask. Therefore, doubt not, but fully believe, that he who is *the same yesterday, to-day and for ever*, receives *these* your children, and approves of your presenting *them* to him in his own ordinance, and will do *for them* far more than you are able to ask or think.

Will you teach *this child* the truths and precepts of the Holy Scriptures—especially the Ten Commandments, the Lord's Prayer, and the Apostle's Creed? Will you remind *him*, at proper times, that *he has* been made a *member* of Christ's fold by baptism; teach *him* to pray, and pray with and for *him*; restrain *him* from the formation of evil habits, and encourage *him* in ways of well-

doing; and by faithful effort and godly example, as much as in you lies, will you bring *him* up for Christ and his Church?

Let the Minister say to the parents, *Name this child;* and repeating the name, he shall sprinkle water upon his forehead, saying, *I baptize, &c.*; closing all with prayer.

RULING ELDERS.

These, in conjunction with the Pastor, constitute the Session of the Church. They admit and dismiss members; with them resides the power of discipline; they have control of the worship and the *spiritual* interests of the congregation; they are elected by the members of the *Church*; their office is perpetual, but their term of service may be limited. Previous to April 21, 1851, the election was to serve for life; at this date it was voted that *Hereafter the term of service for the elders of this church shall be six years*. The following is the list of elders from the beginning:

Elected, 1808.	JOHN FOLSOM,	- - - -	Died, 1839.
" "	JOHN MOSS, JR,	- - - -	Dismissed, 1822.
" 1809.	JONATHAN HARRIS,		
" "	MATTHEW SCOTT,		
" "	JOSEPH CALDWELL,		
" 1819.	SOLOMON P. GOODRICH,	- - - -	Died, 1831.
" "	SAMUEL CRANSTON	- - - -	Dis. 1832.
" 1827.	CHARLES G. JONES,	- - - -	" 1829.
" "	GRIDLEY H. PACKARD,	- - - -	" 1830.
" 1830	LEVI HAMILTON,	- - - -	" 1833.
" "	SAMUEL S. TALLMADGE,	- - - -	" 1848.
" 1831.	SIDNEY BERRY,	- - - -	Died, 1839.
" "	ELIAS HAWLEY,	- - - -	Dis. 1833.
" 1834.	ALBERT BLAKESLY,		
" 1838.	SHELDON BENEDICT,		
" "	LINUS B. BARNES,		
" "	MYRON OSBORN,	- - - -	Died, 1850.
" 1851.	ORVILLE CRONKHUTE,		
" "	JOHN J. MILLER,		
" 1855.	HENRY WING,		
" "	WILLIAM T. NORRIS,	- - - -	Died, 1862.

Elected, 1857.	LINUS B. BARNES,								
" "	ORVILLE CRONKHITE,	-	-	-	-	-	-	Dis. 1863.	
" "	SHELDON BENEDICT,								
" 1870.	LINUS B. BARNES,	-	-	-	-	-	-	Died, 1873.	
" "	SHELDON BENEDICT,	-	-	-	-	-	-	- Acting.	
" "	HENRY WING,	-	-	-	-	-	-	Died, 1873.	
" "	JOHN J. MILLER.	-	-	-	-	-	-	- Acting.	
" "	WILLIAM HOTCHKISS,	-	-	-	-	-	-	"	
" "	FREDERICK A. JOHNSON,	-	-	-	-	-	-	"	
" "	JOSEPH FOWLER,	-	-	-	-	-	-	"	
" 1875.	J. L. CUNNINGHAM,	-	-	-	-	-	-	"	
" "	ELEAZER GOODMAN,	-	-	-	-	-	-	"	
" "	JAMES S. COOLEY,	-	-	-	-	-	-	"	

TRUSTEES.

These are to consist of not less than *three* nor more than *nine*. They are to be divided into *three* classes; the term of service of each class is *three years*; so that there is an election of one class each year. The congregation must be publicly notified of the time and place of the election to fill vacancies, at least *fifteen days* before the meeting is held, and on two successive Sabbaths. The legal voters for trustees, are all male persons, 21 years of age, who have been stated worshippers in the congregation for one year preceding the election, and have contributed to the support of the congregation according to the customs thereof. Two of the elders of the church are to preside at the meeting, receive the votes, be the judges of the qualifications of the electors, and certify to the result of the election. There is to be a clerk, and all must be duly recorded. The Trustees, thus elected and perpetuated, are a *body corporate* under a statute of the State. Their office is prescribed by law, and is wholly secular. *They are to take charge of the estate and property of the congregation, and transact all affairs relative to the temporalities thereof.* The following is the list of Trustees of this church from the beginning:

ELECTED.

1807.	William Robards,	}	1st Class.
"	John A. Ferris.		
"	Daniel Peck,		
"	William Hay.	}	2d Class.
"	John Folsom,		
"	Micajah Pettit.		
1811.	Uzziel Stevens,	}	1st Class.
"	William Robards.		
"	John Folsom,		
"	John Thomas.	}	2d Class.
"	Edmund Peck,		
"	William Wing.		
		}	3d Class.

ELECTED.

1812. John A. Ferris.
 " Uzziel Stevens.
 1813. John Thomas.
 " John Folsom.
 1814. Asabel Clark.
 " Elnathan Parsons.
 1815. Stephen Clark.
 " John A. Ferris.
 1816. Thomas Cotton.
 " John Folsom.
 " John Thomas.
 1817. Solomon P. Goodrich.
 " Hezekiah Leavens.
 1818. Elias Hawley.
 " John A. Ferris.
 " Royal Leavens.
 1820. J. Lyman Arms.
 " Solomon P. Goodrich.
 " John Thomas.
 " B. F. Butler.
 1821. Horatio Buel.
 " Elias Hawley.
 1822. J. Lyman Arms.
 " Solomon P. Goodrich.
 1823. John Thomas.
 " Luther Johnson.
 " Bogardus Piersons.
 " Samuel Cook.
 1824. Elias Hawley.
 " Alpheus Hawley.
 1825. Solomon P. Goodrich.
 " Elnathan Parsons.
 1826. Bogardus Piersons.
 " Roswell Weston.
 1827. Charles G. Jones.

ELECTED.

1827. Sidney Berry.
 1828. Horatio Buel.
 " Moody Ames.
 1829. Sidney Berry.
 " Lewis Newman.
 " Samuel Estabrook.
 1830. John L. Curtenius.
 " Sheldon Benedict.
 " John Van Pelt.
 1831. Lewis Newman.
 " Sidney Berry.
 1832. Moody Ames.
 " Jona. W. Freeman.
 " Fletcher Ransom.
 1834. Sidney Berry.
 " Lewis Newman.
 " Sheldon Benedict.
 " G. G. Hawley.
 1835. Jona. W. Freeman.
 " Alexander Folsom.
 1836. Lewis Newman.
 " Sheldon Benedict.
 1837. Sidney Berry.
 " G. G. Hawley.
 " Billy J. Clark.
 1838. Billy J. Clark.
 " Jona. W. Freeman.
 1839. Lewis Newman.
 " Abram Wing.
 " George Cronkhite.
 1840. G. G. Hawley.
 " Linus B. Barnes.
 1841. Billy J. Clark.
 " George Sanford.
 1842. Lewis Newman.

ELECTED.

1842. George Cronkhite.
 1843. G. G. Hawley.
 " Linus B. Barnes.
 1844. Halsey R. Wing.
 " Alfred C. Farlin.
 1845. Stevens Carpenter.
 " Albert N. Cheney.
 1846. Ira A. Paddock.
 " Orville Cronkhite.
 1847. Linus B. Barnes.
 " Thomas J. Strong.
 1848. James C. Clark.
 " Benjamin F. Shattuck.

[Trustees reduced to five.]

1849. Fred. A. Johnson.
 1850. Charles Rockwell.
 " Linus B. Barnes.
 1851. George Cronkhite.
 " G. G. Hawley.
 " Halsey R. Wing.
 1852. George Cronkhite.
 " Fred. A. Johnson.
 1853. Linus B. Barnes.
 1854. Halsey R. Wing.
 " G. G. Hawley.
 1855. George Clendon, Jr.
 " Fred. A. Johnson, Jr.
 1856. Linus B. Barnes.
 " Fred. A. Johnson.
 1857. Halsey R. Wing.
 " G. G. Hawley.
 1858. George Clendon, Jr.
 1859. Linus B. Barnes.
 " Fred. A. Johnson, Jr.
 1860. Halsey R. Wing.

ELECTED.

1860. George G. Hawley.
 1861. George Clendon, Jr.
 1862. Stephen L. Goodman, *in place of Capt. Clendon, gone to the war.*
 " Linus B. Barnes.
 " Fred. A. Johnson, Jr.
 1863. Ezra Benedict.
 " A. C. Tearse.
 1864. Stephen L. Goodman.
 1865. Daniel Peck, *in place of Ezra Benedict, removed from town.*
 " Henry Crandall.
 " Jerome Lapham.
 1866. A. C. Tearse.
 " Daniel Peck.
 1867. Stephen L. Goodman.
 1868. Henry Crandall.
 " James A. Freligh.
 1869. A. C. Tearse.
 " Thomas S. Coolidge.
 1870. Stephen L. Goodman.
 1871. Henry Crandall.
 " James A. Freligh.
 " Martin Coffin, *in place of A. C. Tearse, removed from town.*
 1872. Martin Coffin.
 " M. L. Wilmarth.
 " Thomas S. Coolidge.
 1876. Martin L. Wilmarth.
 " Thomas S. Coolidge.
 " Martin Coffin.
 " Samuel Pruyn.
 " Stephen L. Goodman.

OFFICERS.

Pastor.

REV. A. J. FENNEL.

Session.

SHELDON BENEDICT,
WILLIAM HOTCHKISS,
JOHN J. MILLER,
ELEAZER GOODMAN,

FRED. A. JOHNSON,
JOSEPH FOWLER,
JOHN L. CUNNINGHAM,
JAMES F. COOLEY.

Superintendent of Sunday School.

FRED. A. JOHNSON.

Trustees.

MARTIN L. WILMARTH,
THOMAS S. COOLIDGE,
MARTIN COFFIN,
SAMUEL PRUYN,
S. L. GOODMAN,

Term expires May, 1877.
Term expires May, 1878.
Term expires May, 1879.

NOTICES.

Preaching every Sabbath at 10½ A. M.; and every Sabbath evening, except those of the days on which the Lord's Supper is observed.

The Lord's Supper is observed at 3 o'clock P. M., on the first Sabbaths of January, April, July and October. On the evenings of these days there is a meeting of the Sunday School for review, addresses and prayer.

There is a Prayer Meeting in the church every Wednesday evening, except the ones occurring next before the communion Sabbath; on these evenings there is a Preparatory Lecture. At the close of this service is the stated meeting of the Session, especially for the reception of members to the church.

The stated time for the baptism of children is at the opening of the communion service.

The Sunday School meets immediately after the morning service, in the church.

A Sunday School Prayer Meeting is held statedly in Room No. 4, Opera House Block, commencing an hour and a quarter before the Sabbath evening preaching.

MEMBERS.

The following list embraces only resident members, and a few who though living out of town have not wished to sever their connection with us. Pr. appended to a name signifies that the person was received by *profession*. Names not marked are of those received by *letter*.

A.

	WHEN REC'D.
Mrs. Adaline E. Arnold, Pr.....	July, 1870
Alson B. Abbott, Pr.....	April, 1873
Mrs. Esther G. Allen.....	Sept., "

B.

Sheldon Benedict.....	Aug., 1821
Albert Blakesley.....	April, 1833
Mrs. Julia Blakesley.....	" "
Mrs. Sarah Benedict.....	Mar., 1834
Mrs. Jane Brown, Pr.....	April, 1839
Mrs. Susan Bink.....	April, 1842
Mrs. Aurelia Bennet.....	" "
Mrs. Caroline M. Burdick, Pr.....	" 1850
John H. Burnham, Pr.....	" "
Mrs. Eliza Billings.....	July, 1855
Miss Elizabeth C. Boyd, Pr.....	" "
Rufus Boyd.....	Oct., "
Mrs. Eliza Boyd.....	" "
Mrs. Nancy Buckbee, Pr.....	" 1851
Mrs. Catharine M. Boyd.....	April, 1868
Samuel Gregory Boyd, Pr.....	" 1873
Mrs. Sophia White Barker, Pr.....	" "
Mrs. Martha Boyd.....	Dec., 1875
Mrs. Mary E. Brown, Pr.....	Mar., 1876
Miss Martha Brown, Pr.....	" "
Mrs. Alvira Burt, Pr.....	" "

WHEN REC'D.

Miss Miriam Brundage, Pr.	April, 1876
Pliny Pierce Braley, Pr.	" "
Mrs. Susan S. Bradt, Pr.	July, "
Miss Eliza Brown, Pr., [Stewart].	" 1867
Mrs. Eda Fidelia Ball, Pr.	Jan., 1877

C.

Mrs. Catharine Coffin, Pr.	May, 1840
James Camp, Pr.	July, "
George Cronkhite, Pr.	April, 1843
Mrs. Annab Cheney, Pr.	" "
Mrs. Margaret Crossett, Pr.	" "
Mrs. Rhoda Cronkhite.	Jan., 1846
Mrs. Frances Camp, Pr.	" 1852
George Clendon, Jr., Pr.	" 1854
Mrs. Mary Clendon, Pr.	" "
Mrs. Harriet W. Clark.	July, 1858
Miss Juliette B. Cook, Pr.	" 1862
Mrs. Mary Collins	April, 1863
Miss Isabella Armas Cheney, Pr.	" 1868
Mrs. Norman Cole.	" 1869
Mrs. Maria Conkling.	" 1872
James S. Cooley.	Jan., 1874
Mrs. Reba Cooley.	" "
John L. Cunningham, Pr.	April, 1874
Mrs. Lizzie F. Cunningham, Pr.	" "
Mrs. Georgiana Coolidge, Pr.	Jan., 1875
H. R. T. Coffin.	July, 1875
Miss Gertrude Maria Cole, Pr.	Jan., 1876
Mrs. Catharine Angle Cool.	April, 1876
Mrs. Maria Eliza Conkey, Pr.	" "
Mrs. Matilda M. Chapin, Pr.	July, 1876
Mrs. Catharine J. Coffin, Pr.	Oct., 1874

D.

Mrs. Charlotte Draper	June, 1849
Miss Charlotte Ann Draper, Pr.	April, 1868
Miss Julia Draper, Pr.	" "
Mrs. Emily P. DeLong, Pr.	" "
Mrs. Mary Clendon DeLong, Pr.	July, "
Mrs. Carrie A. DeLong.	Jan., 1870

WHEN REC'D.

Mrs. Henry Dean.....	July, 1872
Mrs. Emma C. DeLong, Pr.....	April, 1873
Lemuel P. Dean, Pr.....	" "
Mrs. Ellen Day, Pr.....	" "
George Dunham.....	July, 1873
Mrs. Amelia Dunham.....	" "
Miss Abigail Dean, Pr., [Westcott].....	Oct., 1843

E.

Mrs. Sarah Enos, Pr.....	Oct., 1847
Halmer Alfred Evans, Pr.....	Mar., 1876
Richard T. Effner.....	June, 1871
Mrs. Charlotte Effner.....	" "

F.

Mrs. Pelina Flack, Pr.....	April, 1843
Mrs. Racillia A. Fennel.....	" 1847
Mrs. Jane Fobes.....	Oct., 1849
Mrs. Emma Fassett, Pr.....	July, 1855
Mrs. Julia Arms Fowler, Pr.....	April, 1868
Mrs. Eliza C. Fennel Pr.....	" "
Miss Isabel Freligh, Pr.....	" "
Chas. H. Fennel, Pr.....	" "
Mrs. Cornelia Ferguson, Pr.....	" "
James A. Freligh.....	" "
Mrs. Susan Hoyt Freligh.....	" "
Joseph Fowler.....	July, 1869
Miss Margaret Elizabeth Ferguson, Pr.....	April, 1873
Byron B. Fowler.....	Dec., 1875
Clayton Willis Finch, Pr.....	July, 1876

G.

Heman Goodman.....	Oct., 1852
Mrs. Ann Maria Gilchrist, Pr.....	April, 1856
Eleazar Goodman.....	July, 1857
Mrs. Jane E. Goodman.....	" "
Mrs. Julia A. Goodrich, [Burnham].....	Jan., 1860
S. L. Goodman.....	April, "
Mrs. Juliaette Goodman.....	" "
Amos Graves.....	Jan., 1868
Mrs. Mary Graves.....	Jan., 1868

	WHEN REC'D.
Miss Lovina Graves, Pr., [Potter].....	Jan. 1868
Mrs. Anna Fassett Goodman, Pr.....	April, 1868
Miss Elma Goodman, Pr., [West].....	" "
Miss Mary K. Goodman, Pr.....	" "
Samuel Boyd Goodman, Pr.....	" "
Miss Mila Gilchrist, Pr.....	" "
Mrs. Harriet McGregor.....	July, 1870
Miss Mahala Goodman, Pr.....	April, 1872
Miss Ellen Goodman, Pr.....	" 1873
Henry Grover, Pr.....	March, 1876
Miss Emily M. Grover, Pr.....	" "
Mrs. Elizabeth Gayger.....	Jan. 1853
Mrs. George Gilchrist.....	April, 1876
John Pierce Goodman, Pr.....	" "

H

George G. Hawley, Pr.....	April, 1834
Mrs. Eliza Hawley, Pr.....	March, 1824
Mrs. Elizabeth Holley, Pr.....	April, 1843
Miss Ezuba Hamilton, Pr.....	" "
Hiram Holley.....	Oct. 1854
George K. Hawley, Pr.....	April, 1855
Miss Gertrude Eliza Hawley, Pr. [McDonald].....	July, "
Miss Mary Hunt, Pr. [McDonald].....	" 1856
Mrs. Hepsibeh Holley.....	April, 1861
Mrs. Margaret Hall.....	July, 1867
Mrs. Dolly Harrington.....	Jan., 1868
Mrs. Irene Augusta Hawley.....	April, 1868
Mrs. Harriet T. Hawley.....	" "
William Hotchkiss.....	Oct., 1869
Mrs. Elizabeth Hotchkiss.....	" "
L. D. D. Hull.....	July, 1870
Mrs. Mary Lucretia Haviland, Pr.....	April, 1873
Edgar B. Hillis, Pr.....	" "
Mrs. Melissa S. Hull, Pr.....	" 1874
Darius Howe.....	July, 1875
Mrs. Rachel M. Howe.....	" "
Sanford Hartman, Pr.....	Mar., 1876
Miss Emma Rachel Howe, Pr.....	" "
John Jay Hitchcock, Pr.....	" "
Mrs. Margaret Hillis, Pr.....	April, 1850
Mrs. Sarah M. Hill.....	Jan., 1877

J.

	WHEN REC'D.
Mrs. Clarissa Johnson, Pr.....	July, 1834
Fred. A. Johnson, Pr.....	April, 1850
Mrs. Harriet E. Johnson, Pr.....	July, 1855
Mrs. Agnes Conkling Johnson, Pr.....	April, 1868
Mrs. Sarah Jackman, Pr.....	July, 1868
Emmet Temple Johnson, Pr.....	Mar., 1876

K.

William McKinney.....	Sept., 1830
Mrs. Mary McKinney.....	" "
Mrs. Eliza Keys, Pr.....	April, 1838
Ruliff Kipp.....	July, 1840
Mrs. Delia M. Krum.....	Jan., 1856
Joseph Kees, Pr.....	April, 1858
Miss Margaret McKinney, Pr.....	July, 1868
Miss Lizzie Kingsbury, Pr.....	April, 1873
Mrs. Nancy Kees, Pr.....	" 1858

L.

Stephen Lapham.....	April, 1845
Andrew Latimore.....	Oct., 1851
Mrs. Mary Lee, Pr.....	Jan., 1853
Thomas Lenox.....	Oct., 1858
Mrs. Melissa A. Luther, Pr.....	April, 1868
Mrs. Jennie Aldrich Leavens, Pr.....	" "
John L. Landon.....	" "
Mrs. Emma Landon.....	" "
Mrs. Mary A. Leary.....	Sept., 1873
Miss Henrietta C. Landon, Pr.....	July, 1875
Mrs. Cornelia S. Lasher, Pr.....	April, 1876
Miss Elizabeth Jane Lenox, Pr.....	" "
Miss Matilda Latimore, Pr.....	" "
Mrs. Hannah Lapham, Pr.....	Mar., 1876
Byron Lapham, Pr.....	" "
Mrs. Minnie Lapham, Pr.....	April, 1868
Miss Mary Jane Landon, Pr.....	July, 1876
Miss Elen Jane Latimore, Pr.....	April, 1850

XI.

	WHEN REC'D.
John J. Miller, Pr.....	April, 1838
Mrs. Eunice Miller.....	Jan., 1848
Miss Eliza Masten.....	June, 1845
Miss Elizabeth T. Morgan, Pr.....	April, 1855
Carlos Morgan.....	" 1868
Mrs. Maria Morgan.....	" "
Miss Mary S. Mott, [Harris.].....	" "
Miss Kate Ellis Morgan, Pr., [Wells.].....	" "
Miss Adaline M. Morgan, Pr., [Langworthy.].....	July, "
Frank Beecher Mead, Pr.....	April, 1873
Mrs. Eliza M. Miller, Pr.....	July, 1876

X.

Mrs. Mercy Newcomb, Pr.....	April, 1838
Mrs. Elizabeth F. Norris, Pr.....	" 1843
Mrs. Christiana Neilson.....	Jan., 1861
Mrs. John Nelson.....	Dec., 1870

G.

Mrs. Harmony Osborn.....	July, 1837
Samuel Henry Osborn, Pr.....	April, 1843
Miss Lucretia F. Osborn, Pr., [Staples.].....	" 1850
Miss Eleanor Augusta Osborn, Pr., [Martindale.].....	July, 1863

P.

Mrs. Lydia Peabody, Pr.....	Oct., 1834
Mrs. Mary Putnam, Pr.....	" 1837
Mrs. Amanda Parsons.....	" 1850
Mrs. Mary Parry.....	July, 1857
Miss Jane Parry.....	" "
Mrs. Marian Porter, Pr.....	April, 1867
Miss Deidamia S. Palmer, Pr.....	July, 1868
Mrs. Mary Pike.....	" "
Samuel Pruyn, Pr.....	Oct., 1875
Fred. Fort Pruyn, Pr.....	Mar., 1876
Mrs. Alice Genevieve Pruyn, Pr.....	" "

R.

	WHEN REC'D.
Miss Sally Ranger, Pr.....	Mar., 1824
Miss Mary Ranger, Pr., [Kidder],.....	May, "
Mrs. Caroline E. J. Rosekrans.....	July, 1835
Miss Ann Richards, Pr.....	April, 1838
Miss Saloam Ray, Pr.....	" 1843
George Rugge, Pr.....	" 1868
Mrs. Mahala Rugge.....	" "
Mrs. Sarah B. Rockwell.....	Mar., 1871
Mrs. Mary L. Root.....	Jan., 1872
Edwin Gurney Robeson, Pr.....	April, 1873
Miss Margaret Eva Robeson, Pr.....	" "
Mrs. Helen L. Rockwell, Pr.....	" 1874
Miss Elizabeth Norris Rugge, Pr.....	Jan., 1876
Mrs. Mary Robb, Pr.....	" "
Miss Mary A. Rockwell, Pr.....	Mar., "
George W. Russell, Pr.....	July, 1876

S.

Mrs. Sally Maria Storer, Pr.....	Mar., 1824
Miss Hepsibeh Smith, [Briggs],.....	Jan., 1835
Mrs. Ann Sands, Pr.....	April, 1850
Miss Mary Stewart, Pr., [Johnson],.....	Jan., 1853
Robert Stewart.....	" 1856
Mrs. Rosa Stewart.....	" "
Miss Rosanna Stewart, [Lenox],.....	" "
Miss Mary Jane Stewart, [Brown],.....	" "
Mrs. Charlotte H. Sherman.....	Oct., "
Miss Susan Stewart, Pr.....	April, 1857
Mrs. Jane Ann Sherman.....	Mar., 1865
Andrew Stewart.....	Jan., 1868
Mrs. Eliza Stewart.....	" "
Milton Sawyer.....	April, 1868
Mrs. Milton Sawyer.....	" "
Joseph Edward Sawyer, Pr.....	" "
Charles French Sawyer, Pr.....	" "
Miss Mary L. Sawyer.....	" "
Mrs. Amy Eliza Shields, Pr.....	July, 1868
Miss Ella Lovina Shields, Pr.....	" "
Sidney I. Stone.....	" 1870
Mrs. Sidney I. Stone.....	" "
Miss Cornelia Sisson, Pr.....	April, 1872

	WHEN REC'D.
Charles D. Starbuck.....	Oct., 1872
Miss Bell Sherman, Pr., [Far'in,].....	April, 1873
Miss Arabelle Seelye, Pr., [Parks,].....	July, "
Mrs. Caroline L. Sprott, Pr.....	April, 1874
Miss Matilda Sands, Pr., [Gage,].....	Oct., "
Miss Sarah Ann Sands, Pr.....	" 1875
Mrs. Elizabeth Stillwell.....	Mar., 1876
Mrs. Frances Starbuck.....	" "
Miss Lottie Sherman, Pr.....	" "
Mrs. Ida Morgan Spier, Pr.....	" "
Miss Emma Louisa Stillwell, Pr.....	" "
Mrs. Glorianna Sheldon, Pr.....	April, "
Mrs. Susan L. Sims.....	Oct., "

G.

Mrs. Polly Tearse, Pr.....	Mar., 1817
Mrs. Lucinda Tearse, Pr., [Cheney,]	" 1832
Mrs. Catharine Tiffany.....	Oct., "
John Thompson.....	" 1857
Mrs. Amelia Thompson.....	" "
Mrs. Harriet B. Tousley.....	April, 1860
Mrs. Annis D. Thompson, Pr.....	" 1868
Mrs. Lorinda Tearse, Pr.....	" 1873
Miss Lillian Tuttle, Pr.....	" "
Miss Eliza Mather Tearse, Pr.....	July, "
John Smith Thompson, Pr.....	Mar., 1876

H. V.

Mrs. Eunice K. Underwood.....	Jan., 1872
Henry Vandenburg, Pr.....	May, 1840
Mrs. Laura Vankuren, Pr., [Starbuck,].....	July, 1860
Mrs. VanHusen.....	Oct., 1868
Miss Florence Vanderwerker.....	April, 1873

I.

Mrs. Harriet N. Wing.....	Oct., 1841
Martin L. Wilmarth, Pr.....	April, 1843
Mrs. Catharine Wilmarth.....	July, "
John Wright, Pr.....	April, 1845
Mrs. Mary Almira Wright, Pr.....	Mar., 1852

WHEN REC'D.

Mrs. Ruth B. Wing, Pr.....	April, 1858
Mrs. Susan West, Pr.....	Oct., 1859
Mrs. Mary E. Whitney.....	April, 1859
Mrs. Kate Finch Wilmarth, Pr.....	July, 1871
Miss Dora Wilson.....	April, 1862
Miss Minnie Wing, Pr.....	April, 1868
Miss Lucy Lee Wing, Pr.....	" "
Henry E. West, Pr.....	" "
Miss Angie Clara Wing, Pr.....	July, "
Mrs. Mary Smith Wilmarth, Pr.....	" "
Clarence M. Wilmarth, Pr.....	April, 1873
William Henry Wing, Pr.....	Mar., 1876
Miss Abigail N. Wilcox, Pr.....	" "

Y.

Mrs. Julia Ann Yatteau.....	April, 1860
Miss Henrietta Marie Younglove, Pr., [Beebe].....	Jan., 1876
John Young.....	Mar., "
Mrs. Ellen Young.....	" "

BENEFICENCE.

Our annual reports, published in the Assembly's minutes previous to 1864, and not otherwise preserved, were nearly all destroyed by the *great fire*. Taking the reports for the last nine years, since we occupied our present church, the average amount contributed by the congregation, for objects entirely outside of our own expenses, is about \$450. I have no doubt that the sums given during the whole thirty years would average \$400—which would make \$12,000 in the aggregate. It is to be hoped that our contributions may be greatly increased in the future. Besides great readiness to contribute to all the good causes in which the evangelical churches are united—Bible, Tract, Sunday School Union, Seamen's Friend, &c.—we give statedly to our own Boards, as follows:

Foreign Missions; Home Missions; Education for the Ministry; Publication; Church Erection; Ministerial Relief.

This church has furnished seven ministers of the gospel, as follows:

Henry M. Parsons(1). A. M.

James T. Hamlin(2).

Allen McFarland(3).

(1)Mr. Parsons was born in Glen's Falls, July 27, 1813, and was received to the communion of the church when twelve years of age. He prepared for college under the instruction of William Hicks, a graduate of Dartmouth, at the old Academy on Ridge street; and at the Cambridge Academy, under Rev. N. E. Prime, D. D. He was admitted to Dartmouth, but he never became a student at that college. He was a member of Williams College for about two years, 1831-3, when the failure of his health compelled him to leave and seek recreation; and from that time onward to the day of his death he was an habitual invalid. He frequently sought the tonic effect of the sea, once taking a whaling voyage of nearly a year; but starting on another, he was landed by the captain at Fayall, where he was left to die. In a few weeks, however, he was able to return home. His complaint being pulmonary, he frequently sought relief at the South. For some time he taught in Augusta, Ga.; also, in Apling, of the same state. In January, 1851, this writer, greatly to his own joy, found him a seamen's missionary in Havana, Cuba. Notwithstanding Mr. Parsons's shattered health and life-long sufferings, by virtue of strong resolution and great force of character, he performed a very effective life-work, and left behind him a record of great usefulness, as a teacher, a writer, and a minister of the gospel. He taught at intervals beginning on Luzerne Mountain when he was seventeen years old, for about twenty years. For a couple of years he tried the mercantile business. For a time he was associate editor of the *Christian Family Magazine*, New York. Finally, studying theology with Rev. Hugh N. Wilson, while principal of the Academy of Southampton, Long Island, he was licensed to preach the gospel; and soon after, leaving the Academy, he became pastor of the Presbyterian church in Moriches, Oct. 8, 1847. After a successful pastorate here of about five years, though much interrupted by sickness, he became pastor of the church of Warrior Run, McEwensville, Pa. Two years of service here were all that he could perform, making seven years of pastoral life, when he was obliged to leave the office never to resume it again. About five years more, spent at his father's in this village, in the South, and on Long Island, brought his weary pilgrimage to a close in the rest of the grave. He died at Southampton, Aug. 10, 1859, aged 46 years. Mr. Parsons married Miss Maria H. Brown of Southampton, March 8, 1848, and left one son who was since drowned. Mrs. Parsons, now Mrs. Brainerd, resides in Jersey City.

(2)Mr. Hamlin was born in Moreau, July 2, 1812; was admitted to the communion of the church in Jan., 1833; studied a year with his pastor, Mr. Newton, when he became a student in Barr Seminary, Vt., for three years. He studied in the Gilmantown Theological School, N. H., and was licensed by the Concord Association. He preached a year at Sandy Hill, and a year at Jamesville, Oneida Co., when he was settled as pastor of the church at Mattituck, Long Island. Here he has remained a faithful and successful shepherd of a confiding flock for more than thirty years.

(3)Mr. McFarland was born at Greenwich, Washington county, April 18, 1823. He taught during the winter of 1842-3 in the school house near Mr. John Miller's, and became a member of the church in Glen's Falls by profession April, 1843. He prepared to enter the junior class in Union College

George B. Barnes(4).
Edgar J. Goodspeed(5), D. D.

in the Glen's Falls and Cambridge Academies, and graduated in 1849. He studied theology in Princeton Seminary, and was licensed by the Presbytery of Troy in 1851; was ordained, and installed over the church in Penfield, by the Presbytery of Rochester city, in September, 1852; going West he became pastor for a time of a church in Palestine, Ill.; then of the Presbyterian Church in Farmingdale, Ill., where he is pastor now. In addition to the care of his own churches, he has performed much missionary work, organizing no less than six churches, all of which are now prosperous. He served for two years as Chaplain in the Union Army, without relinquishing the charge of his church, to which he returned again when discharged.

(4) Near the close of the year 1866, Mr. Barnes introduced himself to me at Glen's Falls, as a resident of Newcomb, Essex county. He was born in Turin, Lewis county, September 19, 1837. His father was a Methodist minister; but he desired to obtain membership in the Presbyterian Church, and to enter her ministry. Accordingly he became a member of my church. His education, other than what he had effected by private study, had been obtained mainly at Potsdam Academy. He had had considerable experience in teaching, and had also seen considerable service in the army. He afterward studied in Hillsdale College, Mich.: was ordained by the Presbytery of Coldwater in 1869; preached at Reading Quincy and Three Rivers, in that state; and he is now pastor elect of the Presbyterian Church of Adams, in this state, where he has been preaching the last three years.

(5) Dr. Goodspeed was born in Johnsbury, May 31, 1833. His parents soon came to reside here; and his father became a member of the Presbyterian Church. His mother, an excellent woman and of great force of character, was a Baptist. Edgar prepared for college at the Glen's Falls Academy; completed part of his college course at *Union*; and part at the *University of Rochester*, where he likewise took his theological course, graduating in 1856. His *Alma Mater* gave him his D. D. in 1870. He has been pastor in Poughkeepsie two years; in Janesville, Wis., six years; of the Second Baptist Church of Chicago (the largest church of the denomination in this country) twelve years. He has baptized more than *eleven hundred* persons. His health has now failed, so that he is unable to preach, and he is devoting himself somewhat to authorship. Although a minister in the Baptist Church, we claim a share in him, through his father, and through his early relations to our congregation. In a note from him after speaking of the benefit which his father derived from his connection with our church, especially from Sidney Berry, one of the elders, he says of himself, "I was for many years in the Sunday School, and always attended one preaching service of your church. Mr. Hawley and Mr. Barnes I shall always hold in sacred remembrance. Through my life some of my dearest friends have been Presbyterians. I married a lady, and was married by a minister, of the Presbyterian Church, Dr. Lord of Buffalo. I was educated in part by members of your church, Mr. Rugge and Mr. McLaren, both eminent teachers and Principals of Glen's Falls Academy. No wonder people have said, 'He preaches like a Presbyterian.' I studied at Union College under that staunch old Presbyterian, Dr. Nott, and one of my instructors at Rochester was another, Chester Dewey. I might tell you more of my indebtedness to your people, who have furnished me some of my dearest friends, and with them I expect to feel quite at home, if ever I reach the general assembly of the saints in Heaven."

Thomas W. Goodspeed(6).

Amos Paine Hawley(7).

This church has also furnished six wives of ministers:

Jane Folsom, daughter of John Folsom, married the Rev. Caleb B. Tracy.

Phoebe Jane Pierson, daughter of Eli Pierson, married the Rev. P. M. Hitchcock.

Elizabeth F. Berry daughter of Sydney Berry(8), married the Rev. Daniel Frost.

(6) Thomas W. Goodspeed, a younger brother of the above, was born in Glen's Falls, in 1842, and his relation to us in his youth was quite similar. He graduated at the Chicago University, and the Rochester Theological Seminary. For a time he was pastor of a Baptist Church in Quincy, Ill.; afterward was associated with his brother over the large Second Baptist Church of Chicago. He is now laboring to raise an endowment for the Theological Seminary connected with the Chicago University.

(7) Amos P. Hawley, son of Alpheus Hawley, was born in Moreau about the beginning of the year 1814. His father removing to Glen's Falls and becoming a member of the Presbyterian Church, his youth was spent in this village and this congregation. He prepared for college at Castleton, Vermont, under the instruction of Solomon Foot, afterward for so long a time United States Senator from that State, and at Cambridge under Rev. Dr. Prime. About the time young Hawley was ready for college his father established his home in Jamestown, Chautauqua, Co., and hence the son went to the Western Reserve, where he graduated in 1834. He studied theology at Auburn, and became pastor of a church in Springville, Erie county. Here he labored very successfully for several years when an accident cut short the career of usefulness in the church, upon which he was so well qualified. His parishioners had gone into the woods, and he with them, to cut and draw for him his year's fuel. By some mistake a heavy tree fell upon Mr. Hawley, crushing and mangling him terribly. After a long time he recovered; but he was a cripple, and one lung had been entirely destroyed. He afterward entered into business, and seldom made any attempt to preach. He died in Jersey City, Feb. 26, 1876, aged 62 years.

(8) No history of the church or village of Glen's Falls would be just or complete which did not make distinct mention of Captain Sydney Berry. Born in that part of Northumberland which was afterwards set off as Moreau, Sept. 12, 1783, he came to Glen's Falls about the year 1830. Son-in-law of Mr. Folsom, he came to be his neighbor for the rest of their lives, and preceded him in his departure just three months—both dying in the summer of 1833. He bought of Alpheus Hawley the place which he greatly improved, where he lived with his family, and which has ever since been known as the *Berry Place*. The street which bears his name he opened and graded, and built entirely at his own expense the brick school-house at its East end, which was occupied as a Ladies' Seminary. Possessing great enterprise he became for those days and this place a man of wealth, and loved to give himself, as he likewise loved to induce others to do. He is said to have pledged himself to pay one fifth part of all the expenses of the church of his choice; and he always did more than he promised. He

Sarah Eugenia Peck, daughter of Darius Peck, married the Rev. Horace G. Mason.

Mary Ann Tallmadge, daughter of Sam'l Tallmadge, married the Rev. E. W. Root.

Mary R. McKinney, daughter of William McKinney, married the Rev. J. H. Stewart.

was elected a Ruling Elder immediately on his entering the church here, which office he filled with greater acceptance and efficiency until his death. Capt. Berry had been dead seven years when the writer came to Glen's Falls; but it was easy to see, and it is easy yet to see, that when he departed to the higher life, the community lost a very genial and public spirited man, and the church a very earnest, liberal member.

The following was the profession of faith and covenant adopted at the organization of the church :

We believe that there is one self-existent, independent and eternal God, who possesses all possible glory and excellency ; and who is the Creator, Preserver, and Governor of the universe.

We believe that there are three distinct persons in the Godhead, the Father, the Son, and the Holy Ghost ; and that these three are one God, the same in substance, and equal in power and glory.

We believe that the Scriptures of the Old and New Testaments are the word of God, and the only infallible rule of faith and practice.

We believe that man was originally created in a state of holiness, but has since fallen into a state of sin, in consequence of which he has exposed himself to the wrath and curse of God, both in this life and that which is to come.

We believe that the Lord Jesus Christ, the second person in the adorable Trinity, has actually assumed our nature, and by his obedience, sufferings and death has made atonement for sin in our stead ; and is now exalted at God's right hand, to be a prince and a Saviour, to grant repentance and remission of sins to all who come unto God through him.

We believe in the doctrines of regeneration, repentance and faith, and if ever we are saved, it will be owing to the free, rich, and sovereign grace of God in Jesus Christ.

We believe in the final perseverance of the saints, in the resurrection of the dead, and in a future Judgment.

We believe that at the last day the Lord Jesus will descend from heaven with a shout, and with the voice of the Archangel and trump of God ; and that he will then summon the whole human race to appear before him ; and doom the wicked to everlasting destruction, and crown the righteous with immortal glory.

In the view of all these great, interesting and solemn truths, we do publicly renounce all our sins, and solemnly dedicate ourselves to God, avouching the Lord Jehovah to be our God, to walk in his ways, to keep his statutes, and hearken to his voice ; the Lord Jesus Christ to be our Saviour and glorious Advocate with the Father ; the Holy Ghost to be our Sanctifier and Comforter, and the people

of God to be our brethren—Covenanting to walk with them in the ordinances and institutions of the gospel, and engaging in the strength of divine peace, that we will walk before God in holiness and righteousness all the days of our future lives, submitting ourselves to the watch, care and discipline of Christ in this Church.

The foregoing was used as a form of admission to the church till 1857, when it was superseded by the following, which in turn now gives place to the form adopted by the present session, and which seems better to accord with the principles and genius of our church, than either of the others: [See page 42.]

You believe, that there is *one* God(1); who is a Spirit(2), self-existent(3) and Eternal(4), and who is the Creator(5), Preserver(6) and Governor(7) of the Universe.

You believe that God exists in three persons—Father, Son, and Holy Ghost—who are of the same substance, and each infinite in every perfection(8).

You believe, that the Bible, written by Inspiration(9), is the word of God—is the test of all creeds, the only rule of Faith and Practice(10).

(1)Dent. 6: 4—The Lord our God is one Lord. 1. Cor. 8: 4—We know that an idol is nothing in the world, and that there is none other God but one.

(2)John 4: 24—God is a spirit: and they that worship him, must worship him in spirit and in truth.

(3)John 5: 26—The Father hath life in himself.

(4)Ps. 96: 2—Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God.

(5)Gen. 1: 1—God created the heaven and the earth.

(6)Col. 1: 17—By him all things consist.

(7)Dan. 4: 35—He doeth according to his will, in the army of heaven, and among the inhabitants of the earth.

(8)Matt. 28: 19—Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. II. Cor. 13: 14—The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. I. John 5: 7—There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

(9)II. Tim. 3: 16—All scripture is given by inspiration of God.

(10)Isa. 8: 20—To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

You believe, that man was created in a state of holiness(1), but he has fallen into a state of sin(2); that, since the fall, *by nature*, all men become actual transgressors, are under condemnation, and exposed to the curse of God without end(3).

You believe, that the Lord Jesus Christ took on himself our nature(4), without sin(5)—was conceived by the Holy Ghost and born of the Virgin Mary(6); that by his obedience, suffering and death, he made atonement for sin(7); that he rose from the dead(8) and ascended into heaven(9), where, as our High Priest, he ever liveth to make intercession for us(10): So that now, God is just, while of his Grace(11), he freely justifies all who repent of sin, and believe in the Lord Jesus(12); and all who are not saved, perish through their own unbelief and impenitence(13).

You believe, that the Holy Spirit has been sent into world, to incline sinners to repentance(14), to effect the regeneration of those

(1) Gen. 1: 27—God created man in his own image.

(2) Rom. 3: 23—All have sinned and come short of the glory of God.

(3) Rom. 8: 7—The carnal mind is enmity against God. Eph. 2: 3—We.... were by nature the children of wrath.

(4) John 1: 14—The Word was made flesh and dwelt among us.

(5) Heb. 4: 15—Was in all points tempted like as we are, yet without sin.

(6) See Luke 1 chap.

(7) Isa. 42: 21—He will magnify the law, and make it honorable. Isa. 53: 5—He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed

(8) I Cor. 15: 4—He rose again the third day, according to the scriptures.

(9) Mark 16: 19—He was received up into heaven.

(10) Heb. 7: 25—He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

(11) Rom. 3: 24—Being justified freely by his grace through the redemption that is in Christ Jesus.

(12) Rom. 3: 25, 26—Whom God hath set forth.... to declare his righteousness, that he might be just, and the justifier of him which believeth in Jesus.

(13) Heb. 2: 9—Jesus...made a little lower than the angels....that he by the grace of God should taste death for every man.

(14) John 16: 7, 8—The Comforter... I will send him unto you. And when he is come he will reprove the world of sin, and of righteousness, and of judgment. John 6: 44—No man can come to me except the Father which hath sent me draw him.

who have been chosen in Christ[1], and to sanctify those who have been justified[2].

You believe, that those who have been born of the Spirit, are created in Christ Jesus unto good works[3]; and that the true evidence of being a child of God, is a hearty perseverance in duty and in faith, to the end of life[4].

You believe, that Christ will come again, at the end of time[5]; that he will then raise the dead[6], and judge mankind[7]; that he will receive the righteous into heaven[8], and consign the wicked to hell[9]; and that this separation will be eternal[10].

These truths you profess to believe?

[The candidates here signify their assent.]

Those who have not been baptized here step forward, and while they are kneeling the minister asks: WILL YOU BE BAPTIZED IN THE

[1]John 6: 37—All that the Father giveth me shall come to me. John 1: 13—Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

[2]II. Thes. 2: 13—God hath from the beginning chosen you to salvation, thro' sanctification of the Spirit and belief of truth.

[3]Eph. 2: 10—We are his workmanship, created in Christ Jesus unto good works. Eph. 4: 24—Put on the new man, which after God is created in righteousness and true holiness.

[4]I. John 2: 19—They went out from us, but they were not of us: for if they had been of us, they would (no doubt) have continued with us. John 10: 5, 27, 28—And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.... My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hands. I. Pet. 1: 5—Who are kept by the power of God through faith unto salvation.

[5]Acts 1: 11—This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven.

[6]John 5: 28, 29—Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth.

[7]John 5: 22—The Father judgeth no man, but hath committed all judgment unto the Son. II. Cor. 5: 10—We must all appear before the judgment seat of Christ,

[8]Matt. 25: 34—Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

[9]Matt. 25: 41—Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels.

[10]Matt. 25: 46—And these shall go away into everlasting punishment but the righteous into life eternal.

The Session expect that persons joining the church, will well consider and study the foregoing articles and proof-texts—that their profession, may be, not only *heartily* but *intelligent*.

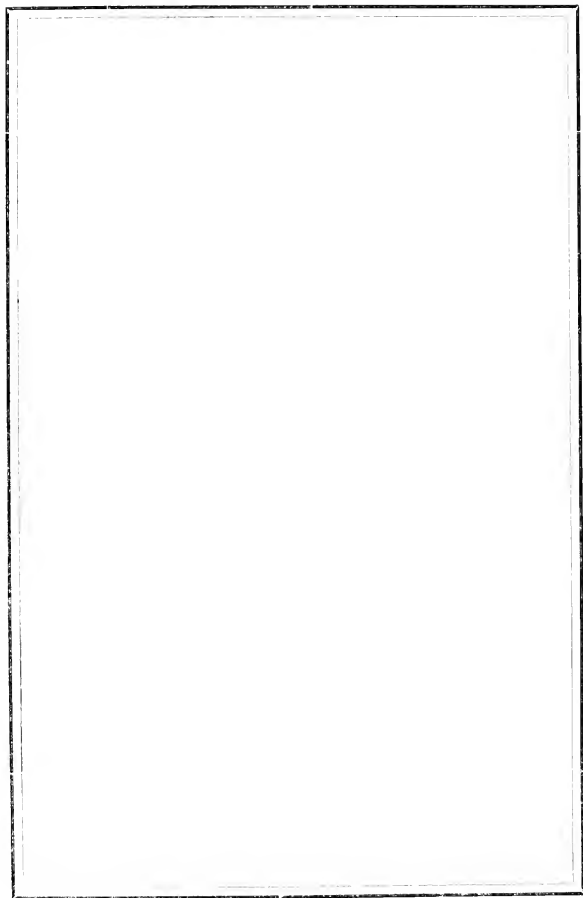
FAITH YOU HAVE JUST PROFESSED? *To which each answering, THAT IS MY DESIRE; he proceeds to baptize them, sprinkling water upon their foreheads, accompanying it with the usual form of words. This done, and all standing, the minister addresses them :*

And now, in connection with this profession of your faith, you do call God and those here present to witness, that you sincerely and heartily renounce every sinful way, and unreservedly devote yourself to the service of the Lord. You receive the Father who made you as your Father ; the Son who died for you, as your Saviour ; the Holy Ghost, who, as you believe, has renewed your heart, as your Sanctifier. You come out from the world, and join yourselves to the people of God, and especially to this church. You receive its members as your brethren, desiring to live with them in christian fellowship and charity. You promise to sanctify the Lord's day ; to statedly attend the public worship of the Sanctuary ; to observe the Sacraments ; to live in the exercise of secret and social prayer ; to contribute for the support of the institutions of religion—to live, as humble christians, striving to perfect holiness in the fear of the Lord, submitting yourselves to the care and discipline of this church until by the providence of God you are removed.

Relying on divine grace for all needed aid, thus you *covenant* with God and this church ?

[The candidates give their assent. The church rises.]

And now we cordially welcome you to our fellowship, and to a participation with us in the duties and toils, the joys and blessings of the gospel. We promise you our sympathy and counsel—we ask yours in return. Let us strive together to grow in grace, going on unto perfection : then, at length, entirely ransomed, we shall be crowned with the glory and triumph of the heavenly world.







Princeton Theological Seminary Libraries



1 1012 01251 8272

2717CI

PR

369

01-22-08 32180

MS

